

International Journal of Religious Education

June 1941



Eugene Burnand: THE TALENTS



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International Journal of Religious Education

Volume 17

Number 10

June - 1941

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Margaret Tarrant

BLUE SEA

Hale, Cushman and Flint

Stretch Out Your Hand

*Stretch out your hand and take the world's wide gift
Of Joy and Beauty. Open wide your soul
Down to its utmost depths, and bare the whole
To Earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift,—
The sapphire symphony of seas that roll
Full-breasted auguries from deep to shoal,
Borne from dim caverns on the salt spray's drift.
Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!*

CORINNE ROOSEVELT ROBINSON*

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Editorials

Is the Discussion Method Finished?

SOME PEOPLE SAY that the discussion method has run its course. Has it?

Many of us can remember the time when the discussion method first burst upon the scene as one of the new and significant things in religious education. By many it was hailed with confidence as a new contribution to the teaching art. But before long the newcomer began to suffer both from the over-zealous advocacy of its friends and the slipshod use of the new idea by those who undertook inexpertly to practice it. Many a teacher, grown weary of the self-discipline required in adequate preparation of a lesson, discovered that it was possible to have a class period crowded with interest and argument merely by starting off with a question and then letting nature take its course.

So, the fire began. Many people dubbed the discussion method a plan for "chatting your way to truth." Others said that it merely meant "pooling the ignorance" of the members of the group under the notion that thereby wisdom would be achieved. As a result, in recent years numerous persons have asked whether the discussion method has run its course.

This criticism, like many others, rests upon a misapprehension of the real nature of that which is criticized. No article or book on the discussion method that we have ever read defines the method in such a way as to justify the criticism that it is nothing more than chatting one's way to truth. As it too frequently has been practiced, of course, it often does justify this criticism, but on that single basis of criticism what ideal or method can escape?

Without attempting here to expound in detail the discussion method, we need to be reminded that there are certain conditions necessary for it to operate effectively. These conditions involve a plan for getting hold of a problem that means something to the group and defining that problem in terms that the group will accept. Then there can be a pooling of the wisdom and experience of the members, even including in this pooling their ignorance. But such a funding of knowledge and lack of knowledge, instead of being the whole process, is only one step. It requires, if the method is to be followed wisely, the discovery of points where further information and investigation are needed and plans for making that investigation and having new information reported to the group. Then the group can assimilate the new knowledge and come to some group conclusions in regard to the matter.

Embedded in the whole process is what someone has called a "cooperative search for truth through comparing our agreements and differences." Anyone who has ever attempted to guide a group through these steps in the process would never make the facile charge that the discussion method is merely an easy way of chatting our way to truth. Unless these conditions are met, of course the method will fail. Most of the failures are not failures of discussion but failures to achieve the real discussion level.

In addition to difficulties in operating the method adequately, there are certain reasons why the attempted dis-

cussion fails that are found in the group itself. For instance, these are significant: lack of needed facts and unwillingness to face new facts; closed minds and resistance to new ideas; love of argument for its own sake; leader domination; and the ever present bane of good discussion, the hobby rider. Good discussion requires that these difficulties be handled.

Genuine discussion is the essence of the democratic way of life. Without it, our hope of attaining a democratic society must be abandoned. To master and use it is a condition of achieving the democracy we hear so much about today. To lose faith in this "cooperative search for truth," to magnify its difficulties, to quail before its demands, may be a peculiarly costly step at this spot in human history.

We are not concerned here with launching a crusade to substitute the discussion method for other effective ways of teaching. We merely seek to temper the barrage of unjust criticism that has often been aimed in its direction and to point out some of the practical implications of the problem.

Instead of being finished the discussion method, for many of us, has yet to start.

Following the Grain—of People

HERE ARE TWO leaves from the book of experience—both turned in one day. One contains the story of a high school teacher who moved to a small town and went to the church of his choice, shortly after his arrival, to offer his services as a teacher in the Sunday school. He was a good teacher, a man of high-grade Christian character, the father of a small family, with high ambitions for taking his place in the new church and community.

He made his offer rather modestly to a man who was then serving as the chairman of the Committee on Religious Education and setting up the program for the church school for the coming year. The answer was a rather lofty assertion that the classes were all provided for and that he would not be needed. There was no appreciation for his offer or recognition of the fact that he might be needed in some other capacity or at some later time. For several years this high school teacher has wrestled with the problem of adjusting himself to what he regarded with much fairness as a rebuff.

The other leaf contains the story of an expert diamond cutter, one of the few leaders in this art in the world, who spent a year in studying a large diamond to determine its grain so as to decide the direction in which it could be split in order to break it up into a number of smaller and more marketable stones. He patiently studied the nature of the material with which he was to work, before he drilled a slot, inserted a wedge, and struck the blow that was to split it successfully or break it into many useless fragments.

Though these two incidents at first seemed to be far apart, one had only to think of them for a time to realize that inwardly they are one. For, after all, those of us who deal with the sacred stuff of human personality through

the ministry of Christian education do our best work when we are constantly alert to a study of the grain of people. If the church school leader had been studying people rather than operating an administrative system, and doing it with some small degree of the patient detachment with which the diamond cutter studied his stone, would it have been possible for him to make the blunder that he did?

In this patient, painstaking, and impersonal study of the directions in which human personality can be most effectively dealt with lies the core of our task as Christian teachers.

A Redeemed Billboard

LET US TEACH
ALL OUR CHILDREN
THAT
GOD WILL NEVER FAIL THEM
SUNDAY SCHOOLS OF MONTGOMERY COUNTY

Driving through Montgomery County, Illinois, one sees several full-sized billboards along the highway, carrying in neat black-on-white lettering the above appeal. Amidst the countless screaming billboards misrepresenting the facts about liquor, tobacco, patent medicine, and cosmetics; and even stretching the truth a bit about automobiles, refrigerators, and a thousand other gadgets, it was refreshing indeed to read that simple resolution of the Sunday schools of Montgomery County.

If these Sunday schools are doing as good a job of teaching in their weekly sessions as they are day and night through these billboards, Montgomery county is indeed fortunate. It's the kind of county we would like to live in. If our highways must be disfigured anyway by billboards, why not relieve their clutter occasionally by such a chaste and forthright appeal?

We do not know what county council officer is responsible for this project. We do know that his idea is worth wider expression. It's a fine hint as to one thing the United Christian Education Advance may make more common.

The Journal Next Year

LET US TAKE AN eavesdropping expedition to some of the recent meetings of the Editorial Board and other conferences where plans are being made for Volume XVIII of the *International Journal*, which begins next September. These plans have been brewing for a long time. All of them are not yet at the place where they can be publicly proclaimed. But there are some that can, the following, for instance:

Special numbers. The three special numbers this last year have been so well received and so helpful that it has been planned to have others next year. The question was—on what? Three important fields have been selected: In October, the place of lay workers in Christian education, their central importance, reports of successful experience, and so on. In January, Christian education and the kind of world order for which Christians can work, with the significance of these problems for the various age groups and

other phases of work. In April, a rich and varied number on the United Advance in Christian Education, properly timed with that famous series of one-day conventions (already being dubbed “the one-days”) that are to make the “Advance” a living reality across the land in April.

A running symposium. Beginning in the fall a live question will be presented for two successive months, by two writers each month who hold opposing views on the issue. We are not concerned with mere argument or rhetorical controversy, but there are issues in religious education on which sincere and intelligent people do not agree. And we want to bring out the reasons for their believing as they do.

Long editorials. A special series of long editorials, not too long, we hope, will deal with some of the live topics in religious education. In fact, these will not wait for September but get under way in this number. They will be written by various members of the Editorial Board. Next month one will deal with the question, “Does the modern new emphasis on sin cut the ground from under Christian education?” and will carry the initials H. C. M.

The regular departments. Of course, these are to be continued. They have proved their worth over the years. But the content is new each year and, we believe, fresh and better.

On the Open Road

A Motorist's Prayer

ETERNAL GOD of Distance, of Motion, and of Power, steady and strengthen thou me as I now share with thee this three-fold expression of thy will.

Expand my spirit by the curative touch of distance.

Temper my heart with thy eternal rhythm of motion.

Make the power that lies here under the touch of my hand always a symbol of thyself.

Mold my heart by the touch of beauty in the natural world.

Enlarge and enrich me through new friends and scenes.

Steady my hand to the rigorous demands of safety and courtesy.

Make me aware of the uncertain steps of children and old people and animals.

Save me from hurry and impatience and the hazardous drag of a weary and impaired body.

Grant me the grace of frequent rests and of happy fellowship.

Equip me through sleep and food and the inner discipline from which comes power.

Thus, in joy and self-commitment, O God of Distance, of Motion, and of Power, I seek today thy Open Road. Amen.

P. R. H.

(Written at the request of a *Journal* reader for a prayer to put in one's car.)

Meditations

By HARRY C. MUNRO*

Next to the Scriptures, probably hymns are our greatest source of spiritual insight and power. Try memorizing a favorite hymn a week as a basis of daily meditation. Notice how many hymns lift ordinary sense experience or physical activity to a spiritual level and make of it a sacrament.

I. The Sacrament of Listening

Fruitful meditation depends more on listening than on speaking.

"This is my Father's world,¹
And to my listening ears
All nature sings and round me rings
The music of the spheres.

It takes rugged confidence in such a day as this to follow through to the end:

"This is my Father's world"
The battle is not done;
Jesus who died shall be satisfied
And earth and heaven be one."

The entire hymn memorized, repeated with careful attention to the meaning of each phrase, is a helpful meditation for glorious June days; days when half the world is utterly devoted to violence, hate, and destruction—a time when Christians must be facing bitter testings in the days ahead.

II. The Sacrament of Breathing

When one leaves the stifling, numbing atmosphere of a badly ventilated room to take grateful gulps of the pure ozone-laden air of the out-of-doors, he becomes conscious of the ecstasy of breathing. Yes, with every breath we take in the very essence of life. Some of my favorite meditation hymns use the figure of breathing. Try inhaling deeply and with every breath say to yourself, "I breathe in God." "I breathe in the Love of God." "I breathe in the Goodness of God." "I breathe in the Strength of God." "I breathe in the Tenderness of God." "I breathe in the Hopes of God."

Memory hymns helpful to this type of meditation are: "Spirit of God descend upon my heart." "Gracious Spirit, dwell with me." "Holy Spirit, truth divine." "Breathe on me, breath of God."

My greatest favorite in this vein is Whittier's² tender prayer:

Dear Lord and Father of Mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence praise.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
Oh still small voice of calm!

III. The Sacrament of Eating

Both in the communion service and the Christian custom of grace at meals, we recognize the sacramental nature of eating and drinking. Hunger is a necessary condition of satisfaction in eating. Perhaps Jesus came closest to defining prayer in the fourth Beatitude, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The Psalmist well expressed this condition of spiritual readiness, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

The hymn suggested for memorization here uses the sacrament of eating as a symbol of Bible study.

"Break thou the bread of life, Dear Lord, to me,
As thou didst break the loaves, beside the sea;
Beyond the sacred page I seek thee, Lord;
My spirit pants for thee, O living Word."

IV. The Sacrament of Walking

Yes, walking may be more than a mere way of getting from one place to another. Its rhythm, its exhilarating play of muscle and tendon, its toning of the whole system through healthy exercise, may set ideal conditions for spiritual tone as well. A daily vigorous walk in getting to work may become a habitual spiritual asset. Once the habit is formed of synchronizing a period of meditation with a regular period of walking, it comes almost automatically. Favorite hymns, memorized so that the law of association starts them through the mind as the rhythm of the stride begins, become the means of facilitating and enriching such meditation.

Washington Gladden's noble hymn of service is one of the most appropriate, "O, Master let me walk with Thee, in lowly paths of service free." One whose daily walk takes him across Chicago's "Loop" naturally finds rich meaning in Frank Mason North's "Where cross the crowded ways of life."

V. The Sacrament of Sleep

Sometime sleep is more beneficent and recreative than it is at other times. One favorable condition is to approach sleep with complete relaxation and peace. Full self-commitment to God's care includes committing our cares to him. Favorite hymns, if so well memorized that they run easily and naturally through the half-consciousness of near-sleep, help to make sleep the real sacrament of healing and recreation which it should be. Here are possibilities: "Now the day is over." "Savior breathe an evening blessing." "In heavenly love abiding." Perhaps the favorite of all is

"Sun of my soul, thou Savior dear,
It is not night if thou be near;
O may no earthborn cloud arise
To hide thee from thy servant's eyes."

In time of unusual anxiety, hymns like the following help us to share the poise and confidence of great souls by leading us to the Source of their strength: "Abide with me, fast falls the even tide," or

"Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

* See "Finally—" in this issue for a brief sketch of Mr. Munro.
¹ Hymn by Maltie D. Babcock. Used by permission of Charles Scribner's Sons, publishers.

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AS THESE WORDS ARE WRITTEN, the whole world has been waiting for Herr Hitler's spring offensive. It is here, and with it have come widespread terror, suffering, and death. A spring offensive bringing death and destruction! What a paradox, when we have been used to associating spring with beauty, newness, and life!

The Christian youth of the world need to make plans for a spring offensive that will last the year around, for it must be an offensive that will treat both present ills and long-time objectives. It must confront the here and now in the light of the future. But, of course, it must be an offensive on the side of life and of love. It must be an offensive gallantly and efficiently launched against greed, injustice, tyranny, poverty, bigotry, hate. It must be an offensive well planned and well executed. The participants must be highly trained. They must be *willing* to sacrifice as much as many of the military armies of the world are *compelled* to sacrifice. And to do so means a discipline for us as individuals and as church groups that few among us have thus far been willing to face.

It is easy to use words. The dictionary is full of them, and the English language has in it so many words that one does not feel constrained to use them sparingly. No doubt you have often heard all the words I have used in the preceding paragraph, especially when I arrange them to say: "an offensive gallantly and efficiently launched against greed, injustice, tyranny, poverty, bigotry, hate." It sounds like a great idea; but what, specifically, do I mean? It is to this question that I want to address myself because I believe that the Christian movement is suffering today because of its inability to deal with concrete problems in a specific way. We need general principles, but we must see their practical application in life. I am asked here to deal with this subject from the standpoint of disciplined living for the individual and the expression of that way of life in the church.

FOR SUCH A DISCIPLINE of our lives, we must see the extent to which the modern world has crumbled at our feet. Not only the bombed cities of Britain need to be rebuilt. The wrecked buildings are only a symbol of a civilization that has crumbled. There have been many signs of the inner rot of Western Civilization. Our perverted use of science has been one sign. Our reliance on naked forces regardless of what our pretensions may have been, the first World War, the treaty which followed, the developing nationalism, the domination of the weaker nations by the stronger, the straight-armed rule of colored peoples by white people, our worship of the material and the secular, our standards of greatness and success—all these have been signs of death in our society. The first requirement of personal discipline is to be aware, acutely sensitively aware, of this. To be aware thus will not be easy. It is costly. But it is essential.

If these things are so, crucial questions for the youth of the world are these: How can we build or help to build a new civilization on the debris and ashes of the old? How can I guarantee that the new society will know any more justice, tolerance, freedom, love, than the old? Christian youth must ask, "How can I help to make the new society approximate Jesus' idea of the Kingdom of God?" All of us must ask a practical question, "What handles are there for me to take hold of if I am to help build a new society?" Such questions are the next step in the severe discipline that lies ahead.

The discipline of spiritual living

An offensive on the side of life and of love

By ROY MC CORKEL*

During the coming summer numerous groups of young people and younger (and older!) adults will meet to consider their personal problems and programs of work. Many such groups will meet in camps and summer conferences, while others will convene in the church at home. As special help to such groups the Journal offers this article by Mr. McCorkel and the one following by Mr. Kendig.

QUITE OBVIOUSLY, if one sees the necessity of building or helping to build, a new civilization, he will realize at once that there is going to be a lot of hard work of a very humble nature. Much of it must be physical. We want a society to emerge that has foundations, and foundations almost always rest on the mud. Therefore, work in the mud is necessary if we are eventually to see the cathedral spires emerge. I wish I could be sure that Christian youth see this point clearly. Often I feel that we see the glamorous and romantic side of Christian reconstruction. We think in terms of reconstruction in China, France, South America, or England. It is all a vague and beautiful idea—or can be, if we do not hitch it to the actual job that we are required to do. As far as I can see building a new civilization is unpleasant work at best. It will require, in the words of Mr. Churchill (although not in the same connotation), blood, toil, tears, and sweat. In such an awareness of the difficulty of the task and our acceptance of it lies a further step in our discipline of the spirit.

These considerations mean a personal commitment on our part. The programs of the United Christian Youth Movement and the United Christian Adult Movement are based on the assumption that we need a new and better world. But we have too often thought that the Movements, not I, will build it. Too often we have promoted a movement for someone else instead of for ourselves. I do not believe we have placed enough emphasis on volunteering ourselves for a definite number of hours each week, or for a year's service devoted to human welfare in Christ's name. Some are finding their expression of this ideal in the service camps which are alternates to military training, or in the work camps which have been conducted for some years by the American Friends Service Committee and shared in by people of many denominations. Somewhat similar experience is possible in such enterprises as the Delta Cooperative Farm. Others will find it in the dedication of their whole careers to some type of Christian reconstruction of our world. Our vocational choices and our avocational interests need to be directed with the idea of

* Secretary, The Interseminary Movement, Swarthmore, Pennsylvania.

such Christian reconstruction in mind. The purposes of these significant Christian movements will become full of meaning for us because they are worked out in terms of our own thoughts and deeds.

AGAIN, we must as individuals face the fact that building a new society will involve reconstructing our economic order. This is easy to preach about. It is very easy to talk about. It is very hard to do. It requires study, hard work, patience, experimentation, practical experience. Some of us have looked upon the Cooperative Movement as one possible way of reconstructing our economic order along democratic and peaceful lines. But we have come to see that if this movement is to become an economic force in this country floors must be scrubbed, windows cleaned, books kept. The opportunities are great if we are not too proud or lazy to pay the price of more or less humdrum hard work. Others support other proposals for bringing about change and improvement, each of which makes its own demands for labor by individuals. In my judgment the Christian youth movement ought seriously to study the economic order and the problems that emerge when we think of reconstructing it. In this connection we ought to have courses in all our summer conferences and in our state and regional meetings on all the ways that are being proposed today by those who seek to improve our economic order.

To be sure, my mention of the economic problem is only illustrative. There is need for reconstruction on every front. Certainly our political order, our city governments, our county politics, and our international political disorder need to be ordered and reconstructed. Our professions, such as law, medicine, teaching, the ministry, need the influence of persons with a deeply Christian humanitarian purpose to redeem them from their tendency to professionalism and self-seeking. Many of our churches are greatly in need of reconstruction. We follow a Christ who was a revolutionary leader; but when one looks at the conventional and traditional pattern of many of our churches he recognizes at once that they are more like our crumbling society than they are like Christ. Our educational institutions, our tenements, our racialism—need reconstruction. You know it if you are alive.

ALSO, if the idea of Christian reconstruction is to have meaning for you, you must grasp its connections for yourself where you live and think of the needs of your particular community, the deeper needs, the immediate needs, the long term needs. Think of how these needs could be met by you and others working together. Where would you begin? Here are some brief statements as to where some young people's groups have begun:

One group I know spend their week-ends mending old furniture and contributing it to people who need it sorely. That surely is Christian reconstruction. Another group volunteer to cut firewood and contribute it to needy country churches. That is Christian reconstruction. Many groups are trying to build a consumers' cooperative or a farmers' cooperative. That is Christian reconstruction. Other groups are building recreation centers for children who have no place but the streets to play. That is Christian reconstruction. Other groups teach adults in various evening classes, helping to make them more discerning citizens. Other groups and individuals help to make refugees feel at home,



Christian reconstruction: Making furniture and building a bridge across a swamp

volunteer their services to churches, settlements, work with Y.M.C.A.'s and Y.W.C.A.'s or the labor movement. All of these things are Christian reconstruction—providing they are done from Christian motivation, as an expression of worship, and as our best effort to proclaim the good news of God's love and of our love for our fellows in word and in deed.

The opportunities for this kind of reconstruction in your community are limited only by your imagination. The variety of needs is so great that your talent, whatever it may be, can and ought to be used. You will need to remember, however, that what I am writing about is not a panacea for the world's ills; it is an opportunity for the brave and the strong to give themselves fully to the task of building a new type of civilization. Blood—toil—tears—and sweat will be part of the price we must pay.

IN CONCLUSION, it is a little presumptuous to talk about Christian reconstruction apart from the urgent need we all have of being reconstructed daily ourselves. I did not say that we need to "reconstruct ourselves." I said we have urgent need of being "reconstructed."

The New Testament gives us a vision of a new world—the Kingdom of God; but in Christ we also have a vision of a new person. There are no priorities here either for the purely personal or the purely social outreach of our religion. In my judgment they go hand in hand. Prayer, the Bible, worship, silence, Christian character—all these will have fresh meaning for us if we are trying with God's help to reconstruct a broken world. These will become

(Continued on page 11)

Facing youth problems

Through united community action

By R. STANLEY KENDIG*

This article should be read and used in connection with the one preceding, "The Discipline of Spiritual Living." It deals almost entirely with the community expression of the purpose and methods that are there discussed from the viewpoint of the individual person and his own church. As with the other article, these suggestions apply both to those who "stay by the stuff" in the local church and to those who journey afar to a conference of some sort.

ACROSS THE COUNTRY this summer representatives from the churches will gather in conference fellowship. Recently, youth conferences as well as those for adults have become adventurous and have challenged delegates to tasks that would test not only the fiber of their spiritual experience but the quality of their will to see needed projects through to some achievement. Too frequently, however, the nature of the evil they are dealing with and the means of solving the problem are not clearly seen. Too often church leaders are not aware that the more serious problems facing the youth of our communities can be solved only by action that is community-wide.

What are some of these problems? How can we discover the facts? What is meant by united community action?

PROBLEMS FACING YOUTH

It is not the intent of this paper to present a topical and exhaustive list of those more serious problems, but rather to present a sampling for illustrative purposes. Some are present in every corner of our nation, while others appear more prominently in particular regions.

The Right Vocation. The long depression time and now the abnormal upsweep of war employment bring to adolescents one of the nation's major difficulties. The uncertainty of employment from 1930-40 made vocational guidance appear silly, and the frantic demand of 1941 for skilled artisans is creating dead-end jobs and other vocational headaches. Now that this picture is further complicated by the many-sided defense program, we find ourselves with basic, inner trouble, even though the outer circumstances may appear satisfactory enough.

Helping develop a right vocational career is not just the concern of, let us say, "First Church" young people, but of all young people in the given community, and needs to be approached on a community basis.

Enduring Health. One of the most disturbing experiences one can have is a good long visit with the commissioner of

health in any one of the forty-eight states, or a study of research data from the state's department of health. One state reports that rising mortality rates from diseases of the heart are now moving into adolescence. Another will show increases in nervous disorders among young people. Other tables reveal no gain in the struggle to overcome diseases growing out of lack of sanitation. The indices of tuberculosis among Negroes is simply appalling. So it goes. What is the story in your state?

Health is not for a section of the people. Why should the young people in the church on the avenue study the spiritual challenge of health while the young people "across the tracks" cannot possibly get green vegetables?

Recreation. Much has been said and much has been done about this, but much more is yet undone. Leave the average American group alone, that is, without leadership for recreational activity, and it will soon degenerate into a gambling, marauding, loafing gang. Certain groups having had consistently good leadership over a period of time will, of course, continue but we are looking at the whole mass here and not at the privileged young people solely. It may be very well for the young people of First Church to build a tennis court alongside the building and then adopt rules and regulations so that it serves only the whims of their particular group. But it may be far better to turn that energy into starting a movement for a town park system administered by a recreation department. Then hundreds of young people could have good times.

More could be said about equal educational opportunity, or delayed marriage, or social legislation. However, if this viewpoint is to be understood, problems having regional prominence should not be overlooked. For instance, city young people face very different circumstances than do country young people. Anti-Semitism is more prominent in certain sections than in others. Living in a city where religion is a minority factor presents problems far different from living in a situation where the church is benevolently dominant. Living in the shadow of war industry and living in the sunlight of the farm are two very different pictures. Each town has its complex of organizations, its diversification of people, its varying degrees of struggle between good and evil.

Delegates at youth conferences and other young people, products, as they are of the church program, are to study the different approaches in this type of action. For some it will mean the end of "comfortable" church programs. For a few, it will mean confusion as they seek to unearth the workings of an average American city or country area. For others it will bring release into fascinating tasks.

BECOMING ALERT TO THE LOCAL SITUATION

To save ourselves from "going off half-cocked," we must find a way to diagnose difficulties without the usual delay of complicated survey schedules. For purposes of discussion, two ways are proposed here. One is the "public hearing." This is a simple technique and can be adapted readily for this purpose. When a bill is introduced in a legislature, it is assigned to a committee. Then that committee, in order to test public opinion, calls a public hearing. Subsequently, proponents and opponents of the bill appear before the committee pointing out the merits or demerits of the measure.

Let us see how this would work in a community youth or adult council of religious education. We will assume

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*The committee receives and analyzes
the reports*

Ellis O. Hinsey

that the council wants to know the truth about opportunities for Negroes in a given city. The committee is chosen to conduct a "public hearing." Invitations are issued to every person or agency that can possibly know anything about Negro welfare. All are requested to bring statistical data, opinions and statements of needs. If the committee is really serious, these statements can be prepared in advance and presented to the committee.

On the evening of the "hearing" the whole committee is seated at the front of the room, perhaps on one side of a long table. The room may have filled up with persons interested in the subject under consideration. Each of the invited people comes to the table and tells what he knows about Negro conditions. Committee members may ask questions to draw out specific points. After the invited authorities have spoken, perhaps some others in the room may wish to speak.

Later the committee will meet to discuss the data they have gathered and possibly to recommend a plan of action to the youth council or other body when it meets the next time.

The other method of becoming alert is not hard to work out, either. Let us assume the council wants to find out about juvenile delinquency this time. Two or three people form a committee to interview all persons involved in the problem. A list of persons is drawn up: juvenile court judge, probation officer, case workers, foster parents, ministers, Y.M.C.A. and Y.W.C.A. secretaries, state and city officials and workers in public welfare agencies. Each member of the committee agrees to interview his share of the persons for significant data and needs.

When the interviews are over, the committee meets in executive session, as did the other group, receives and analyzes the reports, and prepares its report for the body that it serves.

UNITED COMMUNITY ACTION

So far we have considered a sampling of the problems and how we may become alert to the particular blind spots in a given community. The next step is the more difficult. Having envisioned a need basic to the future welfare of young people, what action can we take?

It is fair to assume that in all general, and in most localized problems, other people and organizations are concerned or are at work in the area of difficulty. A dynamic, effective policy would unite them on certain specific phases and federate their activities for the longer objectives. It is this strategy which so many Christian groups fail to take into account. They go alone into a problem arena, stir up a few emotions, see their project seemingly fail, and then turn back disillusioned about the place of the church in community reconstruction.

The control of beverage alcohol is one of our continuing



struggles. It is a many-fronted war. All too often church people have moved as if they were the only ones involved in the battle. Look around—the enforcement officers of your state's liquor laws are with you. Labor unions are against flagrant use of liquor. The Grange will do battle, too. Chambers of commerce, in some places, will join. Insurance company executives, some newspapers, educational authorities, and any number of "dry" organizations are ready to move. They are at work. They will welcome your group as an ally. They will listen to the strategy of united community action.

Earlier in this paper, the problem of Negro welfare was raised. Combatting anti-racial feelings through white-Negro fellowship experiences is good, but the community problem rests on a much broader base. Negroes have unequal employment opportunity, must submit to fearful housing conditions, must suffer rampant diseases among their folk, must endure the petty injustices of the average American community. White Christian young people can give a party to a Negro group in another section of the town but should not delude themselves into thinking that this is in itself an adequate approach to the problems listed above.

In your community you will find some of the following: the Negro section of the Housing Authority, the Negro committee of the Council of Social Agencies, the federation of Negro ministers, race relations committees of the Council of Churches and of the Y.M.C.A. and Y.W.C.A., a local unit of the N.A.A.C.P., Negro settlement houses, and dozens of colored cultural groups. All these, and more, are in the field, battling against the inertia of public opinion to support them. They will listen to the strategy of united community action and bless the day when the Christian groups wake up to this high endeavor.

Something of the same situation obtains in many fields of community endeavor: persons and groups already at work, plodding along without observable community support, sometimes discouraged, but always dedicated to a vision. Christian groups need to join hands with these veteran pioneers and be caught up in a sense of cause.

The more serious problems facing youth and youth-serving agencies can be solved only by united community action. Christian young people will see how their religious experience contributes to this high strategy.

IS IT RIGHT to cheat?" demanded the teacher, almost belligerently. He wanted to use the discussion method, but for some reason the stupid pupils refused to discuss. They merely sat there like wooden posts, bored and indifferent. They all knew the answer that he expected. It was so obvious that none of them would bother to make it. "Is it right to cheat—Yes or no?" persisted the teacher, trying to drag some response from the group. Finally one boy, anxious to end the awkward pause, played the good fellow and wearily answered "No." The teacher triumphantly continued his lecture. He had used the discussion method.

This teacher meant well, but as the leader of a discussion group he was a miserable self-starter. His lame question wouldn't have started a restless fly. It is a waste of time to ask such an obvious question that everyone instantly knows the answer. There must be a difference of opinion before a discussion can come to life. If the question can be answered with a simple "yes" or "no" there is little use asking it. A good topic for discussion is something like the flashing fuse that sets off a lively explosion. It must have fire in it.

"Suppose that your basketball team is playing a close game," suggests the teacher. "The other team starts to cheat, and the stupid referee lets them get away with it. What should your team do about it?"

It's impossible to answer such a question with a simple "yes" or "no." There are apt to be several different answers, and that is where the discussion makes its start. Eventually, the whole question of fair play and good sportsmanship must be considered, as well as the larger problem of being square and honest in a world where dishonesty sometimes seems to pay. A live discussion requires a genuine problem, one where there is difference of opinion and difficulty of decision.

THE CHOICE of a good question is half the battle. Try to start with a concrete and practical problem, not an abstract principle. Don't ask "Is it ever right to steal?" Instead raise the question, "If a man is out of work and his children are hungry, should he steal rather than watch them starve?" Don't ask, "Is it ever right to tell a lie?" Use a practical situation. "If your friend makes a new dress that looks perfectly terrible, and asks your opinion about it, what should you say?"

If the question has a spark of fire in it, a lively discussion usually follows. Some teachers, especially with rural groups, claim that a bashful shyness freezes a group into stupid silence. There are ice-breakers that will help such a situation. The teacher can pick out a brighter and more cooperative member of the class and ask him a personal question. "Charles, if you had really tried to get work and couldn't, would you take food rather than go hungry?" Often such a pupil is silent only through group reticence. He is flattered that you have asked his opinion; as he answers he breaks the ice for the rest.

Another method is to take a group census on the problem. The teacher asks a direct and concrete question. "How large a proportion of our high school students would you call Christian?" Then the leader goes around the class in turn, giving every member a chance to express his opinion. Usually, each member of the class takes part. The answers to such a question are apt to vary all the way from "all" to "none," and in this difference of opinion the discussion

An informal discussion of the discussion method

The pack trails an idea

By IVAN WELTY*

has its start. The different members defend their opinions, and inevitably are drawn into the larger question of just what makes a person a Christian. It is not lack of interest that keeps classes silent. Especially in rural regions, young people dislike appearing "forward" or "showing off." Break the ice, and they will discuss as freely as anyone.

At the other extreme is the talker who monopolizes the discussion. Nearly every class has one pupil who admires his own wisdom and loves the sound of his voice. He will occupy the entire class period while wiser members of the group remain silent. The tactful teacher can help by quietly ignoring the talker and encouraging the silent pupils.

MANY LEADERS complain that their classes have the bad habit of wandering away from a subject. A discussion group might be compared to a pack of hunting dogs trailing an idea. They love to get off the trail, and if the teacher is not careful they will run in circles or merely frolic happily on one spot. It is necessary for the teacher to call them back to the main chase. "Just a moment—that's off the point entirely. Would you be willing to lose the game rather than cheat like the other team?" Of course there are times when the group should not be prevented from leaving the subject. If the pack has been trailing a rabbit, and then suddenly rushes off in full cry after a perfect bear of an idea, it would be folly to call them back to the rabbit. If the members are getting anywhere, they should be given all possible freedom.

Let the pupils do their own thinking. Too often the teacher wants to think for them or determine their conclusions. It is much better to let the members of the class discover the truth for themselves. Remember the flower pot theory of teaching. The leader can plant the seed and do a little watering but the plants themselves must do the growing and the blossoming. The leader must be unprejudiced and impartial, showing sympathy and respect for the opinions of the group. The pupils should be free to express their ideas in complete frankness and honesty. At times their ideas may seem rather shocking, but the discussion method requires an atmosphere where the pupils can say exactly what they think.

Of course, there is always the danger that a discussion will degenerate into trivial chatter. The teacher must do his best to encourage clear thinking. The great value of the discussion method is that it promotes thought, and talk is

* Lebanon, Missouri.

not always thought. The pupils should learn to look at both sides of a question, developing tolerance toward new ideas. Sooner or later nearly every discussion reaches a moment when the argument depends upon the actual facts of the case. If the pupils can learn to look for the facts of a problem, and then abide by the facts when they have been discovered, those pupils have made a remarkable advance. They are learning to think. Good discussion is more than talk. The leader should point out the information that is needed, suggest sources where it might be found, and if necessary postpone the discussion to the following Sunday when the new facts will be available.

THE BIBLE is an invaluable source of facts for religious discussion. It generally offers light on modern problems. In a discussion of cheating the teacher can say, "Jacob once cheated his father and his brother. Let's see how it worked out for him." In trying to decide what makes Christian conduct, the class should refer to the Gospels to see what Jesus expected of his followers. The teacher especially should be prepared to suggest Bible passages that furnish information for particular problems.

Sometimes the group can start first with the Bible passage and then turn the discussion to modern life. A substitute teacher once took over a class of restless junior boys. The lesson for the day dealt with the friendship of Jonathan and David. The teacher read the Scripture aloud, and by the time he had finished the passage the boys were indifferent and lost. The teacher had a sudden inspiration. (He knew boys.) "How would you boys like to have Jonathan on your basketball team?" he asked.

Immediately the boys were all attention. They had a good team and they were all wild about the game. After a short and vigorous debate they made their decision. They unanimously voted to keep Jonathan off their team. They were "regular fellows" and they didn't want any "Bible sissy" on their team. The teacher wisely didn't argue with the class. He wanted the boys to make their own discoveries.

"Just what sort of a fellow would you like on your team?" he asked. The boys started in to describe the ideal team-mate. He must be a good athlete, absolutely fair with the rest, not "showing off all the time," and of an agreeable disposition. The teacher wrote the different suggestions on the board, until he had quite a list. "That's a good list," agreed the teacher, "and such a boy would be a fine addition to any team. Now let's look at Jonathan again and see how he measures up to this." To the surprise of the boys, Jonathan met every test they had set up. He was a "regular fellow" even if he did appear in the Bible. So at the end of the class the boys unanimously voted Jonathan on their team.

Although the teacher started with the Bible, he was able to carry the discussion into modern everyday life. The boys had an interesting and delightful lesson, and the teacher got some valuable work done. He led the class into a fruitful study of good sportsmanship and attractive personality. He succeeded in giving the boys a better knowledge of at least one passage of Scripture. Finally, he made the boys acquainted with one of the noblest characters in the Bible. Jonathan made the team!

THE ADVANTAGES of the discussion method are surely apparent. Many teachers consider it the best of all modern teaching practices, especially for slightly older groups. It



Goodrich Gates

The teacher asks a direct and concrete question

secures the active participation of the pupils, meeting the first rule of successful teaching. *They* do the talking and *they* do the thinking. It is a method that secures eager interest and close attention. Sympathetically handled, it gives the teacher wonderful insight into what the pupils are thinking and doing. Common understanding and friendship are promoted between teacher and pupils.

There is a danger that the discussion method will stop at mere talk. In many regions there are fox hunters who will send out their packs of dogs without the slightest intention of catching a fox. They only want the excitement of watching their dogs run and hearing them bark. I've seen many discussions like that. The pack sets out in trail of an idea, but they only run for the fun of the chase and the pleasure of hearing their own voices. If it's humanly possible, try to make your pack capture an idea. Don't let them quit the trail until they have caught something. The talk should always end in thought, and the thought should always end in action—but *action* is something for another article.

Another article by Mr. Welty, "Do Something," will appear in an early issue of the Journal.

The Discipline of Spiritual Living

(Continued from page 7)

disciplines in which our own spirits are chastened and renewed, both in their sole relationship to God and in their intermingling awareness of our social and tragic oneness with all mankind. Apart from this effort to reconstruct our society, our spiritual lives will have no soil in which to grow and they will wilt and die. The opposite is also true. We must keep our personal spiritual development in touch with social need—or they will both suffer.

The great sins of our time are social sins. They require a social remedy. We need to associate ourselves with small groups of spiritual and like-minded men and women who see the need of building a new society, who are planning an offensive against evil, and who have given themselves without stint to the task of Christian reconstruction through disciplined spiritual living.

We could try that

THIS PAGE is devoted to brief accounts of experiments carried on by workers in religious education. They cover a wide variety of activities which are interesting in themselves and which prove suggestive to others. What have you done in your church that turned out well? Have you administrative problems you would like discussed by the staff of the International Council of Religious Education? This is your page. Use it.

Time for Promotion Day

Rev. Paul E. Carson, pastor of the First Methodist Church of Springfield, Illinois, reports some interesting experiments in timing promotion day in the church school:

Our church school has changed its promotion day not once—but twice. And to great advantage. The time set by our general denominational headquarters, and used by many denominations, is the Sunday before Rally Day, usually the last Sunday in September.

Since our public schools start early in September, usually on Tuesday after Labor Day, that made the church school pupils have to remain in their old grade for a month. Many children resented that, especially from seventh grade on, and they invented excuses to stay away until after promotion day. So our first change was to make promotion day the first Sunday after public school started. The elation and joy of the boys and girls over being in their new grade at “day” school is continued by the recognition and advancement given by the church school superintendent and teachers. Promotion gives the children a sense of victory and accomplishment.

True, it broke up the teaching material of the quarter’s lessons for three or four weeks, but weighing values we considered it less important to preserve the continuity of a series of lessons for a short time than to lose boys and girls who purposely missed. Also, versatile teachers can help handle the situation.

But our convictions soon led us to another departure. Our church school continues through the summer, but our high school seniors nearly all quit after commencement. They seemed to feel, “We’re no longer in high school, why should we go back to the high school department?”

Then, in September, before promotion day for most schools, many went away to college, which gave them a feeling of not belonging when they returned for the holidays. So, as a remedy, we had promotion day for seniors only the first Sunday after their graduation from high school. It caught the fancy of the young folks, boosted our summer attendance, and when the holidays came they felt they were coming back rather than going to a new department.

Now our church school board has decided to have promotion day immediately at the close of public school for all departments. We believe it will build up prestige in the minds of the pupils, help to off-set the summer slump, and improve the morale of the individual pupils. A universal promotion day June first, and starting the year’s lesson materials then, would solve our promotion problem.

A Parents’ Study Group

Charles F. Bartlett, pastor of the Congregational Church at Glyndon, Minnesota, and of the Presbyterian Church at Downer, Minnesota, writes:

“We have been making a unique use of the companion books, *Consider the Children—How they Grow*¹ by Maxwell and Fahs and the *Martin and Judy*² stories by Verna Hills. In the rural parish of the Downer Presbyterian Church, we have about fourteen couples who have children between the ages of one and six. Out of a common interest in the religious training of little children a parents’ club was formed, with strong emphasis being placed on the presence of *both parents* at each monthly study session. Although only about half the couples in this definitely rural situation have been reached we feel the response of these has been very good. Two chapters of *Consider the Children* are presented and discussed at each meeting and a social hour with refreshments closes the evening. These meetings are held in the homes, and the book goes into each home for a month turn-about. Children are not present in these home discussions but they do accompany parents to church and Sunday school on Sunday. As pastor I use the *Martin and Judy*² stories for story sermons for the children in the church service. They reach the little tots as nothing else I have ever used has, at the same time being of interest to the older people, especially parents, as the ways of handling certain experiences of childhood are revealed in these stories.

“Interest is growing. Parents are learning. Parents and teachers are getting together on problems. Pastor and wife (who also have small children) are developing a bond of intimacy and confidence with one section of the parish not possible in more formal ministries.”

A County Library

Mrs. August Beck of Belle Plaine, Scott County, Minnesota, writes:

Our county has been an organized body for some time, but we have never made full use of the opportunities which have been ours to develop. Last summer, we decided to have our Children’s Committee meet regularly, and one of the first projects we thought of was that of starting a county library.

One of the churches in the county already had several books for both adults and children which they said we might have for a start. The Children’s Committee decided to ask each Sunday school in the county to give one dollar to be used to buy some new books. Of course, not every Sunday school responded, but we got enough to buy several books.

We wanted our library located in a convenient place, and asked a woman in the most central town to keep the books at her home and to act as County Librarian. The Children’s Committee has taken the responsibility of circulating the books among the Sunday school teachers of the county.

At our Leadership Training School, we display and use the new books frequently in the class on “Teaching Children.”

¹ Beacon Press, Boston, \$1.75.

² Vols. I and II. Published by Beacon Press, Boston, \$1.50 each.

A vacation journey through Palestine

By ELIZABETH WILLIAMS SUDLOW*

A CHANGE OF PROGRAM during the summer months would be beneficial, the workers in the First Presbyterian Church of Coral Gables, Florida, decided last year. So they planned a vacation trip that took the members of the school from the home church through Palestine and home again during a period of fifteen weeks.

The opening service of the school was lengthened by ten minutes for the summer, and all departments of the school above the primary were included. This cut the teaching period short by that much but there was much material of common interest to all and the sense of comradeship among the members of the "party" was an important part of the journey. Each Sunday one of the classes had charge of the music, which might include congregational singing, chorus or solo work, instrumental numbers, or anything the class might select. In the church congregation was discovered a woman who had sung "The Holy City" and other hymns in the Garden of Gethsemane and she gave the same numbers during the worship periods.

With the help of a member of the church who had recently visited Palestine an itinerary was worked out. A mimeographed list of the places to be visited and the dates on which the party would be there was placed in the hands of each "passenger." It was planned to make this a very real journey and have the boys and girls, especially, become familiar with the Holy Land as a real place. Student participation was to be a big part of the journey; of what use is a vacation trip if one has no opportunity to explore the highways and byways for oneself and just listens to the guide tell about what is to be seen?

As a further guide to the teachers a "guide book," a typed sheet, was given them, describing points of interest seen while moving from place to place. Bible references were noted, and interesting facts taken from the notes of the member who planned the itinerary. For instance, here are a couple of selections from the guide book:

Caesarea Phillippi to Tiberius—50 miles.

Look for the Bridge of Jacob's Daughters over the River Jordan, about one mile south of the Waters of Merom, its main source. During the past 15 miles we have descended over 3,000 feet into the Jordan Valley, to nearly 700 feet below sea level.

We are now in the plain of Gennesaret, in the Tribe of Naphthali; and in the distance we see the Sea of Galilee. To the left is the site of ancient Bethsaida.

To the right is Mejdal, the ancient Magdala, the birthplace of Mary Magdalene.

Tiberius to Capernaum—15 miles round trip by boat across Galilee.

* Coral Gables, Florida.



Classes were urged to prepare posters

Goodrich Gate

A good opportunity to discuss ancient and modern modes of fishing!

This outline proved of tremendous value in developing the journey.

Each class in the school was made responsible for one stop-over. A large outline map of Palestine was drawn on a sheet of beaver board. As the travel progressed, classes marked the spots visited—some with a picture, others with an object or just a crayon mark; that was left to the class to determine. No set rule was laid down for the journey; each class was allowed to present its part of the trip in its own way. One suggestion was made to the adults: that they prepare their stop-over with the younger pupils in mind and so present the topic that it would appeal to the youngest members present. As much student participation as possible was urged; it was not a lecture or talk that was wanted, but a real travel experience.

Classes were urged to prepare posters with maps and pictures for the bulletin board. Individual students and classes were invited to keep travel books or logs of the journey and then submit them in competition at the close of the trip. The class that could bring into the Sunday school some person who had actually been at one of these cities was encouraged to do so, although it was not expected that that person would monopolize the entire travel period of the morning.

Starting from the home church, a group of boys and girls who had actually travelled to New York told of their trips by bus, car, boat, train and plane. One young man who the summer before had gone from New York as far as Greece took the party well on its way to Beirut, the starting place for the Holy Land.

The vacation trip concluded on Rally Day, just in time for the big Rally Party which is an annual event participated in by all members of the school. As a fine climax several of the members who had actually visited Palestine gave short talks on their experiences there, and one member concluded with an illustrated lecture on the Holy Land, using slides which he had made from cards.

Such a vacation trip is of real value only in so far as it is a well planned trip and so conducted as to insure student participation on the part of every class. It is a flexible plan and can be adapted to a school of any size.

THIS PAGEANT was presented most effectively for the United Christian Youth Conference of Ohio, on November 22, 1940. It is suitable for presentation by any group wishing to illustrate in a dramatic fashion the challenge of a live and growing youth program in the church.

Characters

Symbolic figures:

LETHARGY, an unkempt and slouching, bearded figure, dressed in a torn and dirty blue robe over which is thrown a sleeveless, gray flannel garment. He carries a metal Oriental lantern.

MICROPHONE VOICE

THE SEARCHER, a tall and handsome young man dressed in rich Oriental garments.

INTERPRETATIVE CHORUS. A group of young men and women. The girls are dressed in fitted, long-sleeved robes with only a sparkling blue cross on the breast to mar their complete simplicity. The boys are dressed in long, full, white robes, resembling monks' garments with the cowls and hoods thrown back, belted at the waist with cord and tassels. Their costumes, too, bear the blue cross on the breast. (See picture herewith.) While this chorus adds a great deal to the beauty and symbolism of the pageant, it is not essential to the action and may be omitted in case it presents too many difficulties. The **SLAVES** may then be dressed in work clothes.

LEADER OF THE SLAVES, dressed in white, like boys in Interpretative Chorus.

Adults:

MRS. SMITH	MR. SMITH
ADULT WOMAN	REV. MR. JONES
Rev. Mr. Richards	

Young People:

THREE BOYS	SHIRLEY	PETE
JO ANN	BRUCE	NELSON
SUZANNE	MARTHA	JEAN
MARTHA	JOE	CHUCK
JOHN	DOROTHY	EVIE
DON	PAUL	SKEETS
BURT	DICK	

Scene

If the stage is very large, it may be draped with a set of three curtains. Two feet behind the first curtain is a second in a light blue. Fifteen feet behind the second is a third in a darker shade of blue. Forming the backdrop behind the third curtain is a drapery in a still darker shade.

If the stage is small, a single curtain in front and a plain backdrop are sufficient. In this case the scene for Part II can be set during a black-out.

The lighting is very important. It should be put in charge of competent hands and rehearsed with the action.

As the Introduction begins the first curtain is drawn, the lights are dimmed, and a very soft blue spot is thrown on the extreme right of the stage.

ORGAN AND PIANO PRELUDE: "The Song of

* Ravenna, Ohio.

The living lantern

A pageant for youth

By HELEN KROMER DAVIS*

the Bayou" by Rube Bloom. The **CHOIR** begins to chant the words. As the **CHOIR** finishes the organ picks up the theme and it continues as a low undertone through the Introduction.

Introduction

LETHARGY slowly walks from left to right of stage. He almost gropes in the semi-darkness and would stumble and fall if it were not for the ill-lighted and feebly flickering Oriental lantern he holds before him. He is startled by a VOICE as he gropes his way into the circle of blue light at the right of the stage.

MICROPHONE VOICE: Who are you? Answer me! Who are you? Are you sure you belong here?

LETHARGY: I belong here all right. I'm Lethargy. I'm the deadening influence among the youth in your churches. I'm the attitude that cripples Christianity. I'm hopelessness, and rationalization, and inability.

MICROPHONE VOICE: What's that you are carrying?

LETHARGY: An old lantern that was given to me long ago. They said when they gave it to me, "Ye are the light of . . ." There was more, but I can't remember, and it's gotten so dusty and dark the light is very feeble and I can hardly even see the path.

MICROPHONE VOICE: What are you doing here?

LETHARGY: I'm a very influential person. I know a great many people. I'm responsible for so much that you see. Look!

(A white spot in the extreme left of the stage reveals three boys standing stiffly in a straight line, all in plain black robes.)

The organ mimics the actions of the boys by studied caricature.

FIRST BOY: *(Facing the audience, exaggerating all movements.)* As President of the Youth Group, I appoint you chairman to plan this Sunday's program. *(Tears a long sheet of paper keeping one third for himself; gives rest to second.)*

SECOND BOY: As chairman of this Sunday I appoint you a committee to plan this week's program. *(Tears paper again keeping half for himself and giving the remainder to the third boy.)*

(All three with blank expressions face the audience and slowly each tears his piece of paper to little bits and lets them flutter to the floor.)

(Spot off at stage left, on center stage to reveal two young girls talking together.)

JO ANN: Well, what's the use? We planned a party last Saturday and only five of the group came. People just aren't interested in church any more. I don't see any sense in just a few of us working all the time and nobody else ever doing their share.

SUZANNE: I don't either!

(Spot off center, on left at once to reveal MARTHA and JOHN talking to Mrs. SMITH.)

MARTHA: Well, those are the plans the committee worked out. We've thought through the whole organization and I think it could be a great success, and I'm sure it would interest a lot of new young people.

Mrs. SMITH: Oh, we wouldn't dare do that! The amount of criticism it would involve. Oh, my goodness no! Think of what people would say. The whole community would be shocked.

JOHN: But, Mrs. Smith, we believe in it. We've thought it through carefully and this is our effort to provide a real youth program. We don't believe we're wrong and we're willing to talk to anyone who doesn't understand what we're trying to do.

Mrs. SMITH: Oh, my no. Let's just drop the whole thing. The best thing would be to say nothing more about it. *(Puts her finger to her mouth) Sh-sh-sh-sh-sh-sh!*

MARTHA and JOHN *(Facing audience, too, with fingers to mouth): Sh-sh-sh-sh-sh-sh!*

(Spot off right—only blue remains on LETHARGY)

LETHARGY: There! You see. My friends are countless. But let me take you with me and I will show you all the different places I live.

(Blue light off LETHARGY. The curtains part enough to reveal a slide screen. A slide of a large and beautiful church is thrown on the screen.)

LETHARGY: This is a great and beautiful church. There are rooms well-equipped and plentiful within. It's in the suburb of a city among the homes of the wealthy middle class. But very few young people ever come to it, and those who do seldom stay within its walls very long. They have closed cliques and well defined lines in their society. If one group comes another is discouraged and the youth program reaches only about forty people every Sunday.

(Slide of a medium-sized church is shown)

LETHARGY: This one's sort of a middle-sized church. They have enough room for an active program, but the people are so indifferent. They can't seem to arouse any enthusiasm. They haven't the leadership among the youth—or something, I guess. . . .

(Slide of a little country church is shown)

LETHARGY: This is a little rural church. We see them dotting the countryside all green and white. But this one is having an awful struggle. They have so little money and even less space for a youth program. And the young people would rather spend their time in the town hangout than in church on Sunday.

You see how great is my influence. Listen! You can even hear the voices of those who are working for me!

(Slide is off, the second curtain is closed again.)

CHOIR: (*A low and melancholy chant is begun by the deep voices in the choir:*) It can't be done. It can't be done. It can't be done.

(*Above the deep voices, beginning softly and swelling to a great volume of sounds:*)

They will be done. They will be done. They will be done.

(*The voices break off suddenly, a chord is struck, and the Choir sings the last phrase of "The Lord's Prayer" by Earl Mallothe.*)

"For Thine is the Kingdom and the Power and the Glory forever!"

(*The CHOIR breaks off abruptly.*)

Part I

(*From between the center folds of the curtain steps THE SEARCHER. A soft red spot is brought up slowly to reveal him.*)

LETHARGY: Who are you? What do you want with me?

THE SEARCHER: I am Every-youth: I live nowhere and maybe everywhere; for years ago when I was very young I saw through the night a white radiance that was like a star and yet was closer and dearer than a star could be. I clutched at it but it was just beyond my reach. I cried out and people came to me and I told them what I had seen. "It was a spark from the lantern of truth," they said, and spoke with wonder. "Then I must have it. I will find it. I will search until I have held it aloft and looked by its light at life."

Day and night I, was haunted by the strange beauty of that single spark. "What ails him," said my comrades. "He is mad," said one. They built a fire and said, "Lo, here, be content with warmth and comfort." But I turned away and walked alone. They gave me a candle and said, "Lo, here, be content with grace and beauty!" But I blew out the candle and put my steps toward the mountains; the memory of that sharp and vivid light was burning in my brain. My friends forswore my company and I have come this long way since wandering in the high regions, led only by a flickering spark dropped here and there to guide me.

But what of you, Stranger, have you lost the path? Your lantern flickers feebly; perhaps it needs renewal.

(*He strides confidently toward LETHARGY. The red spot follows him until the red and blue are blended.*)

LETHARGY: Ah, no. I'm afraid it's too late.

It's old and worn out. I need a new one. I can't seem to remember . . . (*vaguely shaking his head*), I can't seem to remember where I got it or who gave it to me. . . . "Ye are the light . . ."; light of what! That's what I can't remember!

THE SEARCHER: Here, let me see. Perhaps it needs only to have the globe cleaned and a good polish. (*He brushes it vigorously with his sleeve and a bright gold appears and the light grows brighter.*) Why it's gold! It's only tarnished. The real gold is still there!

The curtain is drawn to reveal the darker shade of blue in the backdrop. Blue flood lights, footlights, and spots are all thrown on the stage.

There is a high singing note of music, a full chord, and the choir begins "The Crea-

tion" by Wiley Richter.

From four sections of the curtain move slowly a group of boys and girls, indicating by interpretative pantomime vigorous waves of movement coordinated with the choral singing. They present themselves as servants before THE SEARCHER. At the last phrase of music the entire interpretative chorus are kneeling with heads bowed to the floor before THE SEARCHER. The LEADER of the group, also dressed in white, steps from between the center fold of the curtain, and,



The interpretative chorus, dressed in long robes with blue crosses.

standing among his servants, opens his arms in a gesture of welcome and speaks to THE SEARCHER.

LEADER OF THE SLAVES: Master we have come. Command us, we will obey!

THE SEARCHER: I do not understand. Who are you? Why should I command you?

LEADER OF THE SLAVES: We are the slaves of the lantern. That is the lantern of truth, and we are the servants of truth. Whenever the lantern is rubbed we come, and your wish is our command!

THE SEARCHER: (*Bewildered and then amazed as he realizes what a power is his*) Then I wish for happiness. Happiness for all youth; dynamic, worthwhile living for all.

LEADER OF THE SLAVES: Then we'll have to build you a church. A real church; one with an alive and growing youth program.

THE SEARCHER: But aren't there other roads to happiness?

LEADER OF THE SLAVES: There are. But none with as complete an answer. There are roads that lead to happiness for some, but your wish was happiness for all; and remember, you asked not for pleasure, but for a fundamental, lasting joy—which is ultimate happiness.

THE SEARCHER: Yes, that is true. That is exactly what I am seeking. Build me a church then—a church as Christ would have built it. And tell me, do you just wish yourselves and it is done, or do you have to do all the work?

LEADER OF THE SLAVES (*laughing*): O there there is no magic where we are concerned. We have to do the work, and good, hard work it is!

THE SEARCHER: Then let me watch you. Let me see it as you build it!

(*The LEADER OF THE SLAVES steps to the front of the stage as far as he can go. All*

blue lights are off and a white spot is thrown on the SLAVE LEADER. The interpretative chorus quietly leave the stage and take their places just behind the folds of the curtain to be ready for the next chorus)

LEADER OF THE SLAVES (*Addressing the audience directly*): We are the youth of Ohio.

We are those who care about Christianity in the world. We want a dynamic youth program for our churches. We want a Christian fellowship that can sustain us as we make our choices in life. Can anyone

help us? Does anyone here have any suggestions?

DON (*A boy in the audience*): Yes, yes. I have a suggestion to make! (*A white spot follows him up the aisle as he steps onto the stage.*) There is one thing we discovered in our youth program that has made a real difference. We've found that instead of just telling young people how to live, if we give them power of choice they will be won much more completely. Let me show you, may I? First I need a table and some chairs, and will some of you help me here?

(*The LEADER OF THE SLAVES helps BRUCE, BURT, JOE, SUZANN, MARTHA, JO ANN bring a council table and chairs from behind the curtain. These new young people, dressed in ordinary school clothes, step into the circle of the spotlight and take their places about the table.*)

DON: First, by pageantry and drama we've tried to contrast two ways of life. Then in our meetings—by debate, often by open forum discussions, by short skits, and every method we can devise we try to make our way of life vivid. For instance, let us show you two ways of presenting a problem:

(*An ADULT WOMAN steps into the spotlight from the rear the stage and addresses those at the table*)

ADULT WOMAN: Drinking is immoral! It has far-reaching and unbelievably disastrous results. I tell you young people, it is an evil custom in our society today!

(*The group have become bored and uninterested. The adult woman leaves the stage.*)

DON: But here is the way our group discusses those problems! (*Speaking to those at the table, all of whom now take part, and become keenly interested as this scene progresses.*) Well, why do people drink to-

day anyway?

JO ANN: Some because they can't enjoy themselves unless they do; some because they want to be a part of the crowd; and others because it's a habit they can't break.

BURT: No, I think some people really enjoy it. Besides, a person ought to experience everything if he's going to be any kind of an author or artist.

JO ANN: You don't have to commit suicide to know what it's like, do you?

BURT: No, that's true. But sometimes over a glass of beer you get better acquainted with a man than you would have ordinarily.

JO ANN: That's sort of an admission isn't it? That you haven't learned how to talk to people and draw them out. Beer is a crutch for you!

BURT: But some people need crutches!

DON: But what about you? Would you rather walk with crutches or run in the race? (*Steps toward audience*) You see? We do not force a decision upon anyone. We let each person guide himself. But we do all in our power to make our way of life adequate.

LEADER OF THE SLAVES: In other words, you believe that youth must be given the power of choice!

DON: That's it exactly. Because young people people today will not be forced into anything. We want to be free to choose. Besides, no decision made for another is lasting. The only permanent decisions are the ones we make for ourselves.

LEADER OF THE SLAVES: Thanks a lot. We're getting some ideas here that are helpful. (*Speaking to the audience*) Someone else?

SHIRLEY (*A girl in the audience*): I have an idea too. See what you think of it. (*The spotlight follows her up the aisle*) I think we ought to work for the things we want instead of against the things we don't want. We spend so much time opposing the things we can't believe in, instead of using it to support the things we do believe in. Let me illustrate too. For instance here is one way to approach a problem:

(*MR. SMITH, an older man, enters.*)

MR. SMITH: Bruce, the older people are becoming increasingly worried. So many of the young people have been frequenting night clubs and spots of ill-repute. Every week-end for two and three nights they are out until early morning and it's a constant source of worry to parents. I should think you could do something here in your group.

BRUCE: Well, I think you're right, Mr. Smith. Let me see. . . . We could refuse to trade in places that sell liquor.

MARTHA: That wouldn't do any good. There aren't enough of us.

BRUCE: How about not buying the newspapers that advertise entertainment in places like those?

MARTHA: That's not practical either. It wouldn't make a dent.

BRUCE: Well, we've got to think of something! We could have Mr. Smith here speak to the group on the unhealthy attitudes in night clubs.

MARTHA: Let's have that . . . next Sunday evening.

(*The group have become not only disinterested but definitely disgusted.*)

SHIRLEY: But this the way our group would solve that problem: (*BRUCE and MR. SMITH walk toward right stage.*)

MR. SMITH: And so you see, we want the help of your group to remedy the situation.

BRUCE: Well, I'm glad you spoke to me about it, Mr. Smith. I'll put it up to the youth council tonight and we'll find some solution. May I call you sometime tomorrow?

MR. SMITH: Yes, that would be fine. And if there is anything I can do just let me know.

(*They shake hands; MR. SMITH leaves the stage.*)

BRUCE (*Returning to the table*): Mr. Smith tells me the adults are worried because so many young people have been going to night clubs. We were wondering if there isn't something we as a group might do. We all know the unhealthy atmosphere in places like those.

BURT: The kids don't really want to go to places like those, but where else can you go anymore? There are so few decent places where you can take a date and really have fun or find entertainment.

JOE: That's true. We don't enjoy that stuff so much; but it gives us somewhere to go and something to do. If you ask me a real solution would be to have a party here some evening. We could serve soft drinks and sandwiches, and make it a real evening when we entertain ourselves.

SUZANNE: That would be fun! We could do it in a real way—decorate, have programs, good music, and if we convince the group that it's going to be good, we won't have any trouble getting them to come.

JO ANN: Why couldn't we have some home talent with it too? Betty Sory can sing.

BURT: Pete tap dances!

MARTHA: Rachel does a Mexican comedy dance!

BRUCE: I'll get Vernon with his accordian.

JO ANN: We could have costumes, and make it colorful, clean entertainment. Nothing crude or off-color. Make it so original and clever that anything else will seem pale by comparison.

DON: If we do the whole thing with a real finesse we'll attract the crowd. And that, it seems to me, would be a real solution to this night club problem.

BRUCE: Good! The ideas are coming thick and fast. Mr. Smith has contact with a lumber company. I'll see him in the morning—maybe he could help us with scenery.

SHIRLEY (*Speaking to the audience*): You see? *Work for the things we want, not against the things we don't want!*

LEADER OF THE SLAVES: Good. We'll remember that.

JOHN (*A boy in the audience*): There are two of us here who would like to make a suggestion.

LEADER OF THE SLAVES: Come on up! We're anxious to hear your ideas.

(*Spotlight follows JOHN and DOROTHY up the aisle*)

DOROTHY: We just began talking back there and comparing notes, and I think we've found something. If we're leading other young people toward a Christian way of living we'd better start where they are and draw them with us as we grow.

I'll tell you why we think so. John, here, doesn't belong to any church and hasn't gone ever since he went away to school.

JOHN: Well, I'll tell you. About a year ago one Sunday night one of the boys asked me to go with him to their Sunday evening meeting. I went—just because I didn't have

anything else to do, I guess—and I liked it. So I went back the next Sunday and didn't they ask me to pray out loud in front of that whole group. I haven't prayed by myself for a long time, let alone out loud! That cooked me as far as youth groups are concerned. But Dot here belongs to another group, and she's really sold on it. She's even led the group in their worship service and that is something!

DOROTHY: Well, the whole difference is the way it was introduced to me. The first Sunday I went I had an interesting time and the group seemed friendly from the first. After a month or so someone asked me to help plan a Saturday evening party and I had a part in their stunt night. When summer came I went with them for a retreat in a camp. That changed a lot of my ideas. I began to think about God and about a purpose for my living. We've had some great services this winter and I've led two myself. If they'd asked me two years ago I think I would have laughed. But now it is all different and has meaning for me.

It could mean something to John too, if someone had only realized that he hadn't grown in his understanding of religious things.

We began comparing notes back there and decided maybe one thing we should remember if we're to be leaders of youth, is that we must start where people are and use their talents and abilities wisely as they grow.

LEADER OF THE SLAVES: Thank you. Now, anyone else?

(*All lights off on the stage. The group get the table and chairs off in the darkness. Spot is thrown on the boy in the balcony as he speaks*)

PAUL (*Boy from the Audience in the balcony*): We've got to make religion all of living! A lot of young men and women won't have anything to do with it today because they can't tolerate hypocrisy. We can't wear it like a Sunday-best suit. The youth of today are too honest. They won't stand for inconsistency. Our program must be all-inclusive. It must touch all areas of our living. It must become vital, a thing that brings such radiance it is unmistakable!

LETHARGY: It can't be done, you haven't the leadership!

PAUL: All right, get the leadership!

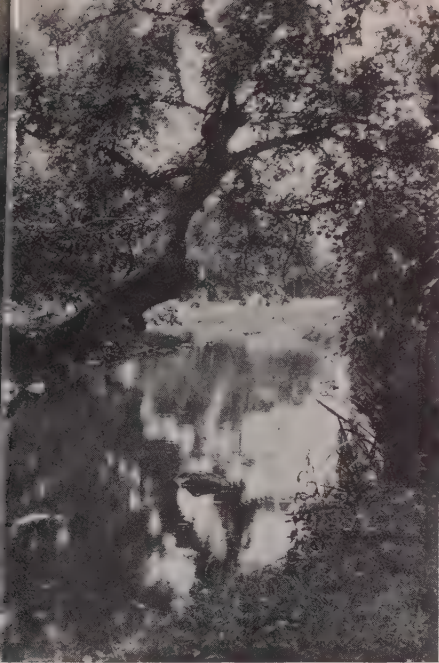
(*Spot off in balcony on left stage to reveal an older boy and two younger boys and girls talking together*)

DICK: I asked you all to come with me for this reason. I wanted to talk to you about one of the greatest things in life, about the things that endure. We give so little time and thought any more to the real values in living. We're busy in school, in our social groups; you're all leaders in your various activities—you know what I mean. Now I want your leadership for that thing to which you owe your life. I want you to help work into our youth program this year.

(*Spot off left, on center stage to reveal REV. MR. JONES and a young boy talking together.*)

BRUCE: Why should I join the church? I'm making out well enough. I have my family, my job, my home—I'm satisfied! Why

(*Continued on 31*)



Alvina Lenke Studio

Litany of the School

By Evelyn Wells

(To be used in a Commencement Worship Service for a high school or college graduating class.)

Leader: For this School,
Which seeks to preserve thy Word,
in spirit and in truth,
From generation unto generation—

We thank thee, our Father.

Leader: May this school send forth thy Word
in the lives of teachers,
Through whose guidance mankind
will learn, more and more,
To live thy truth in all the experi-
ences and relationships of daily
life.

For this we pray thee, our Father. (To be repeated after each paragraph following)

May this school send forth thy Word
in the lives of artists, musicians,
and poets,
Who create for mankind experiences of
thy truth
In forms which clasp the deeper har-
monies and rhythms of life's
meaning.

May this school send forth thy Word
in the lives of scientists and in-
ventors,
Who devote their energies to the search
after the exact nature of reality
And the application of their findings
to the comfort and liberation of
the human race.

May this school send forth thy Word

Wisdom and vision

For Ministers, Teachers, and Worship Committees

HOW TO USE THESE SOURCES

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address, or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

in the lives of doctors and social workers

And others who, in various fields, lend their lives to the service of healing humanity's wound.

May this school send forth thy Word
in the lives of lawyers and states-
men

Through whose leadership Jesus' law
of love may become the law of our
land and of all world;

May this law unite all peoples into a
universal Family of Mankind,
Children all of thy spirit, and brothers
one to another.

May this school send forth thy Word
in the lives of men and women
who, in all phases of their living—
In homes, in professions, in industry,
in public affairs—

Whatever their place and station in
life,

Will live in the mind and spirit of
Christ,

Who is the Way, the Truth and the
Life to all generations.

May this school send forth thy Word
in the lives of prophets,
Who urge the spirit of our generation
To reach beyond the turmoil of the day
to the Splendor of God—

Prophets who, to the ears of a war-
torn world,
Dare publish the glad tidings of peace.

*For this we pray thee, our Father.
From everlasting to everlasting thou
art God.*

Thy truth endureth to all generations.

May the Word of God

Which is the spirit of God in all of
its manifestations—

Written, spoken, felt, and lived—
Light our paths to lasting peace.

The Lord's Prayer

Our Father

Thou Infinite Spirit whose love per-
mits us to call thee Father, grant that
we may steadfastly set ourselves to live
as becomes sons of a living, infinite
God.

Hallowed be thy name

"Holy, holy, holy, Lord God of
Hosts, heaven and earth are full of the
majesty of thy glory." May our hearts
be ever open to the beauty of thy
holiness; may we see thee in the splen-
dor of thy sunlight; feel thy peace
in the silence of thy night, and thy
boundlessness in thy mystery of space.

Thy Kingdom come

May we ever remember that we are
ambassadors of thy kingdom. May we
never disgrace our high calling, but
joyously serve by word and deed the
interests of our King.

Thy will be done on earth as it is in heaven

Subdue, we pray, our lesser selves
to the greatness of thyself that our will
may be thine until heaven and earth
are one.

Give us this day our daily bread

Refresh our spirits daily with thy
presence so shall our work be done
with gladness knowing that thou hast
promised to fill the needs of those who
put their trust in thee.

Forgive us our debts as we forgive our debtors

Cleanse us from our littleness and
enlarge our vision by the indwelling
of thy Spirit that we may see clearly
the evil in ourselves and the good in
those about us.

Lead us not into temptation but deliver us from evil

Purify our hearts and minds that we
may be attracted only by that which is
pleasing to thee, so shall evil have no
dominion over us and we shall see God.

For thine is the Kingdom, the power and the glory

As we worship may we remember
that in thee alone is the power; may
we yield ourselves wholly to thee and
in all that we do seek only thy glory
now and forever. Amen.

EMILY MARY LASLETT¹

¹ Used by permission of the author

Primary Department

By Phyllis Newcomb Maramarco*

July Programs

THEME FOR JULY: *Finding God in His World*

To the Leader

Children need to be led to sense a Creator at work in the universe, a Creator who is constantly designing new beauty and providing orderly rhythm and sequence. They need to see that God is not a capricious deity, changing his laws to comply with selfish whims; God works *through* an orderly universe. His action is not direct. His power is mediated through processes which are all interrelated. Therefore, songs and prayers of thanks to "God who gives us food," and the like, contain questionable concepts since they imply the direct action of an anthropomorphic God.

How much better it is for the children to come close to God through the mystery, wonder, and majesty of the universe, until they begin to sense the real life-giving force behind it all. The detail of a flower, the starry heavens, storms, new-born animals, the majestic ocean—these and a multitude of other things all proclaim a Creator whose work is still going on.

All too often, this emphasis of finding God through the world of nature has been grossly overdone, with the result that children have developed a decidedly one-sided concept of God. Important as this aspect is, we know that God works most supremely through people on whom he depends to cooperate with him in the world. Thus, worshipping God through the natural world is not in itself a complete concept.

For motion pictures see Junior Department Programs.

Activities That May Lead to Worship

1. Watch a summer storm. Try to catch some of the wonder and glory. Learn that storms are part of God's orderly processes.
2. Examine a flower or an insect under a microscope. Observe the fragile detail to be found in God's world.
3. Observe the stars as they appear on a summer night. Get a little glimpse into the tremendous majesty of the universe.
4. Go for a walk in the park, woods, or open country. Watch for signs of beauty.
5. Plan a worship service for the outdoors, to take place in a beautiful flower garden or some colorful secluded spot.

July 6

THEME: *God Works through Law*

PRELUDE: "On Wings of Song," Mendelssohn (Victor record 6848—violin and piano).

* Director of Religious Education, First Church of Christ, Congregational, West Hartford, Conn.

Have in the center of worship a copy of Margaret Tarrant's "Morning Carol."¹ Invite the children to be studying the picture while the prelude is being played. Some guiding questions might include: What do you think this boy is wondering about? How does he see God at work in the world? Through the conversation that follows, develop the idea that God works through natural law and interrelated processes.

CHORIC SPEAKING:

"The earth is the Lord's, and the fulness thereof: the world and they that dwell therein."

"The heavens declare the glory of God, and the firmament showeth his handiwork."

"He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness and it is night."

"O Lord our Lord, how excellent is thy name in all the earth!"

HYMN: "Lord of the Sunlight."

STORY:

NATALIE WONDERS ABOUT THE NIGHT TIME

Natalie was getting ready for bed. She had taken off her clothes and put on her night gown all by herself. Her mother just sat nearby and watched. Then Natalie put on her bedroom slippers and her bathrobe. "Let's put off the light, mother, and look outdoors," she said.

So mother turned out the light, and they sat together before the window. They were very quiet for quite a long time. Then mother said, "How still and restful the night time is."

"How brightly the stars twinkle," said Natalie, "and how silvery the moon looks! I wonder what makes them stay up there in the sky."

"The moon and each star are always in their right places," said mother. "God has planned for every star to stay in its place. Some of them have been there millions of years. And new ones are showing in the sky, too."

"Are they very near?" asked Natalie.

"Even the nearest star is very, very far away," answered the mother.

"The moon looks so near," laughed Natalie, "that I should like it for a big ball to play with. What is the star that shines so brightly, mother? I mean the one near the top of the hill."

"That is the evening star," said mother. "It goes to rest before the others. It is really not near the top of the hill, Natalie. It only looks that way. It is really many, many miles away."

"And I see the Big Dipper, too," said Natalie. "I can see the pail and handle so plainly to-night. I love all the lights of night time so much, mother."

"Perhaps some day you will learn much more about the wonders of the sky," said mother. "It is one way to find out more about God and his wonderful world. Many, many people have wondered. Many, many people are still wondering and trying to learn more about these lights in the sky."

¹ Hale, Cushman, and Eliot, Boston, Massachusetts.

See advertisement on the next page.

² *Song Friends for Younger Children, Primary Music and Worship, or Songs for Little Children.*

PRAYER:

O God, we wonder at the world around us. We see your laws controlling the moon and stars in their places. We think of the greatness and beauty of the heavens at night time, and we know how great you are. May we learn to find out more and more how your laws work; we know in this way we shall know more about you, Amen.

Response: "Hear Our Prayer"

HYMN: "The Pleasant Dark"

RECESSIONAL: "Creation Hymn," Beethoven

July 13

THEME: *Seeing God's Work Near at Hand*

PRELUDE: "To a Wild Rose," MacDowell

HYMN: "For the Beauty of the Earth"

POEM:

I cannot see God when I look,
But still I know he's there,
I feel his sunshine on my face,
His wind blows in my hair,
I cannot see God when I look,
But still I know he's there,
In goodness, beauty, and in love
I find Him everywhere.

STORY: "How the Apple Blossom Came Back"

PRAYER: Loving God, we thank you for the delicate beauty all about us. Help us to discover more and more of your work. We are sorry that there are children who are unable to enjoy your world. May we learn to make life ever lovelier for them.

Response: "If with All Your Hearts"

HYMN: "God speaks to Us in Bird and Song"

RECESSIONAL: "Spring Song," Mendelssohn

July 20

THEME: *God Is Still Creating*

PRELUDE: "To a Water Lily," MacDowell.

HYMN: "There's Not a Tint that Paints the Rose"

STORY: "How Our Earth Was Made"

POEM:

AROUND CAMPFIRES TODAY¹⁰

Around campfires today in the evening darkness,

In China, Australia, Iceland,
In Greece, America, and Japan,
We still delight to gather.

Watchers of the skies are we
Searching heaven's transparency.
So great majesty we feel around
No one cares to make a sound.

Our wondering questions pierce the skies.
How long back to the first beginning?
How far off to the farthest star?
Who can tell what the smallest things are?

¹ As *Children Worship*, Perkins, Pilgrim Press, 1936.

² *Song and Play for Children*, Danielson and Conant, Pilgrim Press.

³ Author unknown.

⁴ *For the Children's Hour*, Bailey and Lewis, Milton Bradley Co.

⁵ *Junior Hymnal*, Pilgrim Press, 1940.

⁶ *Hymns for Junior Worship*, Presbyterian Board of Christian Education.

⁷ *International Journal for June, 1940*, page 20.

⁸ From, *Beginnings of Earth and Sky*, by Sophia L. Fahs. Used by permission of the Beacon Press.

How are the stars in their courses bound?
Is there a place where God is found?

It takes more than angels to hold the stars
high,
It takes more than minds to know God by,
We question the earth,
We question the stars,
We question the best that in us lies;
We question also if evil dies.

Messages come surely to listening ears,
They may take a hundred
Or a thousand years.
Our children may hear them,
Or their children's children.
With each answer we know
Our wonderings grow.

MEDITATION: Think of some ways in which
God is still creating in the world. Then ask
God to help you discover and care for bits
of beauty wherever you may find them in
the world.

HYMN: "All Things Bright and Beautiful"

RECESSIONAL: "Creation Hymn," Beethoven

July 27

THEME: *We Can Depend on God's Laws*

PRELUDE: "Evening Song," Schumann. (Vic-
tor record 6630—cello)

HYMN: "Lord of the Sunlight"¹¹

POEM:

THE BEAUTIFUL BRIGHT SUNSHINE¹¹

The beautiful bright sunshine
That smiles on all below,
The waving trees, the cool soft breeze,
The rippling streams that flow.

The shadows on the hillside,
The many tinted flowers—
O God! How fair thy loving care
Has made this earth of ours!

STORY: "While the Earth Remaineth"¹²

PRAYER

HYMN: "Wonderings"¹³

RECESSIONAL: "To Spring," Grieg

August Programs

THEME FOR AUGUST: *Finding God in Vac-
ation Joys*

This month a delightful opportunity pre-
sents itself to help children sense God's pre-
sence in experiences with friends. Joyous
times, expressions of love and courtesy, shar-
ing, and friendly attitudes all may be asso-
ciated with God at work through people; in-
deed, through the children themselves. The
group should also be encouraged to remem-
ber other children who are deprived of such
friendly experiences, such as migrant work-
ers and tenement dwellers. Perhaps they can
help to provide joy for such people and thus
really experience expressing God's love to
others.

Some Activities Which May Lead to Worship

1. Plan and carry out a mid-week picnic
for the class. Encourage friendly attitudes
and expressions of courtesy. If the picnic is
held in the late afternoon, a simple service
of worship might be planned at sunset.

¹¹ Author unknown.

¹² From unit by same name, Perkins, Pilgrim Press,
14 Beacon St., Boston, Mass.

¹³ *Pilgrim Elementary Teacher*, May, 1934, Pilgrim
Press.

2. Invite a group of children from a con-
gested area or a migrant center for friendly
play in a park or a wading pool.

3. Invite the kindergarten children to be
the guests of the primary department for an
out-of-door experience one Sunday morning.
Enjoy stories, songs, and simple games to-
gether.

August 3

THEME: *God Dwells in Friends*

PRELUDE: "Moonlight Sonata," Beethoven
(part of first movement)

LITANY OF PRAISE:

Leader: Let us praise God.

For warm summer months when health
is glowing and days are filled with joy-
ous times.

Response: Praise be to God for summer.

Leader: Let us praise God.

For friends who play together happily,
showing love and courtesy in all that
they do.

Response: Praise be to God for friends.

Leader: Let us praise God.

For the joys of vacation days, when chil-
dren can enjoy the great out-of-doors
and romp and play as they will.

Response: Praise be to God for joyous
fun.

Hymn: "Father, We Thank Thee (2 stan-
zas)"¹⁴

LEADER:

A verse in the Bible reads, "Let brotherly
love continue." Did you ever stop and ask
yourself some questions to see if you are
really showing love?

For example, are you really showing love
to the little child from another country who
now lives in your neighborhood? Stop and
ask yourself if you are just being polite or
if you are taking him into your joyous play
as you would any other friend. Do you forget
to show him the same courtesy that you
would show to the rest of the neighbor chil-
dren?

Are you equally kind to all of the boys
and girls whom you know, or do you like
to leave some of them out of certain things?
Perhaps sometimes you do not realize that
other people feel hurt when you do not in-
clude them in the fun. Try to put yourself
in their places and see if you would feel
hurt, too.

Are you ready to have your friends play
with your dearest doll or your bicycle? May-
be you are afraid that they will not handle
them carefully. Maybe you have not stopped
to think that they can not learn to care for
things unless they have a chance to show
you how careful they can be.

Are you very happy when joys come to
others in which you cannot share? Perhaps
you will find this is the hardest thing of all
to do, especially when you see your friends
going for a swim or a picnic and you cannot
go too. Long ago a man named Paul wrote in
a famous letter that love is kind and never
jealous. Perhaps his words will help you
to remember that you can know what God's
love is like when you enjoy the happiness
of your friends.

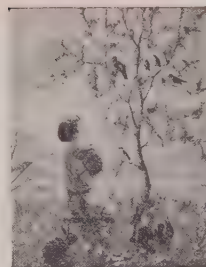
MEDITATION: Think with God of at least one
way in which you could better show love
to your friends this coming week.

(*A moment of silence.*)

Ask God to help you to express his love in
all that you say and do.

HYMN: Second stanza of "Father, We Thank
Thee for the Night"¹⁴

¹⁴ *Sing, Children, Sing*, Thomas. Abingdon, 1939.



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RECESSIONAL: "March," Bach¹⁵

August 10

THEME: *God Is Found in Joyous Times*

PRELUDE: "Music Invites to Worship," Rubin-
stein¹⁵

INTROIT HYMN: "Lord of All"¹⁶

STORY: "The White Dove"¹⁶

PRAYER: O God, help us to remember not to
quarrel with our playmates. We want to
make play pleasant for all. May we think
and express lovely thoughts to our friends.
Amen.

Response: "If with All Your Hearts"¹⁷

HYMN: "Playmates"¹⁸

RECESSIONAL: "March," Bach¹⁵

August 17

THEME: *Showing Love to Strangers*

PRELUDE: "Nocturne," Chopin¹⁹

HYMN: "Now Thank We All Our God"²⁰

CHORIC SPEAKING:

"This is my commandment, that ye love
one another as I have loved you."

"Love suffereth long and is kind."

"A friend loveth at all times."

"Let brotherly love continue."

Response: "Lord, I Want to Be More
Loving"²¹

STORY:

GOOD TRADING²²

Mary Alice sat watching the outside world
roll past the car windows as they drove
along the mountain road. There was a scent
of pine and the cool freshness of the high-
land afternoon in the air. Mary Alice was
feeling just a little bit lonely. She was on
her way with Mother and Daddy to her new
home in Centerville. Arabella, her favorite
doll, sat beside her on the back seat, staring
straight ahead. Arabella leaned against a
stack of pretty magazines that Mary Alice
had begged to bring along.

"I shan't know anyone in Centerville,"
she had told her mother, "because it will
still be vacation, and I shan't be making new
friends until school starts."

Her mother had, no doubt, thought Mary
Alice might be right about that, and there
they were in a neat little pile, the whole of
last year's printing.

There had not been much time to feel

¹⁵ *Musical Moments in Worship*, Thomas. Abingdon.

¹⁶ *More Mother Stories*, Lindsay, Milton Bradley Co.,
Boston.

¹⁷ *Play a Tune*, Glenn and others. Ginn and Co. 1936.

¹⁸ By Anne M. Halladay. From *The Pilgrim Elementary
Teacher*. Copyright, the Pilgrim Press. Used by per-
mission.

lonely until now, so busy had they been with putting just the right blanket in that box, just the right picture in this. Mary Alice had helped with it all. But now there was time, and Mary Alice began thinking about those that she was leaving behind: Susan Jean, her best friend, and John, the freckle-faced boy next door who was fun in spite of his teasing.

Just as Mary Alice was feeling the least bit sorry for herself, they passed a little clearing in the pines where a tiny log cabin nestled in the shade. A little girl about Mary Alice's age sat humped up on the top step, looking out at the day with dreamy eyes. Whoever could that little girl find to play with? Mary Alice wondered.

At last they drove into a tiny mountain town—Black Mountain, it said on the sign by the road. Just a store, a little hotel, and some houses, with a filling station and a onerous school at the very end of the row.

"I think that we had better try to get our supper here before we go on," Daddy was saying as he drew up to stop. "There isn't another town for many miles."

The lady who answered Daddy's questions at the hotel desk told them that supper would soon be ready. They walked a little to stretch their legs and then went back to sit on the long porch at the front of the hotel, where a young lady was sitting.

Something about her made Mary Alice like the young lady right away. Perhaps it was the smile in her eyes. Perhaps it was because she held out a wrinkled little magazine for Mary Alice to see. Such a tired worn-out little magazine it looked to be! Mary Alice was sure that she had a newer one just like it somewhere in her pile, on the back seat of the car.

"It is worn out because it has been loved so much," the young lady said to Mary Alice.

They were soon talking.

"I teach the little school up here," the young lady smiled at Mary Alice. "Oh, yes, we start a whole month early, because the snow shuts us in later on."

She told Mary Alice how the little mountain children walked many miles to school each day. "School is about the loveliest thing these children have in their lives," she smiled.

Mary Alice thought how she and Susan Jean had often scolded about school.

"And when one of them has a magazine like this," the young lady put her hand on the torn and faded cover of the magazine in Mary Alice's lap, "they pass it around and around until it just falls to pieces and can't be mended any more."

Just then the hotel lady came to call them for supper.

Mary Alice hardly knew what she was eating, her thoughts were so busy. Did the little girl whom she had seen on the cabin step walk in to the young lady's school?

But not until Mary Alice had said good-by after their supper and was climbing into her place beside Arabella, did what she later called her "really truly" thinking begin. For it was then that she saw the stack of magazines behind Arabella.

"Oh—" cried Mary Alice, and although they were her favorite ones Mary Alice did

not wait: "Oh, Daddy, wait a minute. I must leave these here. I want the children up here to have them!"

Mother and Daddy just looked at each other before Daddy bent to help her.

The light in the young lady's eyes was Mary Alice's best reward. "Oh, this will be like a Thanksgiving feast," laughed the young lady. "What is your name and where do you live, so I may tell the children?"

"Mary Alice Sands, and I am going to live on Cedar street in Centerville." Mary Alice could hardly keep a laugh out of her voice.

"We shall be writing to you!" called the young lady as she waved them off.

Somehow the lonely feeling had left Mary Alice when they rode on. This moving day had come to a happy ending, after all. But the happiest ending came a few days later, when, after Mary Alice and her mother had finished the settling and Mary Alice was wondering how she could ever wait until school started, the front doorbell rang.

When Mary Alice opened the door, there stood a little girl with bright roses in her cheeks and bright eyes that sparkled.

"Are you Mary Alice Sands?" she asked.

Mary Alice smiled back in answer. "Yes, I am. Won't you come in?"

"I am Angy Davis," the little girl said as they stepped into the hall. "My cousin goes to Black Mountain school, and he wrote me that I must come to see you. I live just down the street."

Angy nodded her dark curls at Mary Alice. "He said that he was sure I should like you, because you had been so lovely to them all. Could you come over and play dolls with me tomorrow?"

Mary Alice could only stand still for a moment. "Oh, I'd love to more than anything!" she said.

How good it seemed to have someone to play with again! Somehow, it seemed perfectly natural for her arm to slip around her new little friend's waist, as they went in to ask Mother.

"I think I made a lovely trade," Mary Alice laughed, after her mother had given her consent and Angy was saying good-by; "some old magazines for a new friend."

And Angy's answering smile seemed to seal the bargain.

GUIDED MEDITATION: Think with God of some particular joy which you can provide for strangers. Think of how your home and play may be shared with others. Ask God to help you show love to strangers.

HYMN: "Friends of All"¹⁴

RECESSIONAL: "Ecassaise," Schubert¹⁵

August 24

THEME: Seeking Joyous Play for All

PRELUDE: "Thee with Tender Care I'll Cherish"¹⁴

Have in the center of worship a copy of "The Bridge of Peace."¹⁶ Some suggestions for silent worship might include: How do you think the children in this picture are showing God's love? How might your vaca-

¹⁴ Friends Peace Committee. 304 Arch St., Philadelphia. Pa. 10 cents.

tion fun include children such as these?

HYMN: "Playmates"¹⁴

STORY:

MIGRANTS²⁰

Jackie and his family are migrant workers. They are called migrants because they move from place to place wherever there are crops to be taken care of. Although Jackie is only eight years old, sometimes he has to help in the fields. Sometimes there is nowhere to sleep except in their old car or on the ground.

One time after riding all day Jackie and his family reached a new plantation just at dark. They found comfortable beds in a big building with other migrants. They planned to stay here two months to work in the tobacco fields.

The next morning Jackie was surprised when a boy asked him to go to the hall and play games. He found other boys and girls there, with some one to teach them games and show them how to use tools. Jackie watched the others play for a while. Where he had been before there were no toys and not much time for play. After a while Jackie learned the games. He learned to make things with tools. He had a wonderful, happy time.

When Jackie asked his new friends why this plantation was different from others, they told him that boys and girls in the churches had sent the toys. Christian people were helping the plantation owners pay some one to teach them. The church people wanted the migrants to be comfortable and happy while they were there. Perhaps through your church you could help too.

PRAYER: Dear God, we are glad that there are people who care what happens to children like Jackie. Show them that they have many friends. May we find ways of being friendly to them. Amen.

HYMN: "Friends of All"¹⁴

RECESSIONAL: "March," Raff¹⁷

August 31

THEME: Expressing Love to Those from Other Lands

PRELUDE: "Song without Words," Mendelssohn¹⁷

HYMN: "Lord of All"¹⁸

POEM: "Brothers Just the Same"²¹

STORY: "Refugees"²²

PRAYER

Response: "Hear Us, Our Father"¹⁴

HYMN: "Playmates"¹⁴

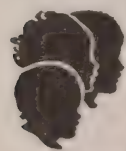
Leader: As we sing our last hymn let us be thinking of those children who are coming to our country from foreign lands to find joy and comfort. Let us wish for them all of the joyous play that every American child loves.

RECESSIONAL: "March," Handel¹⁷

²⁰ From *Thoughts of God for Boys and Girls*, 1939, published by the Connecticut Council of Churches. Used by permission.

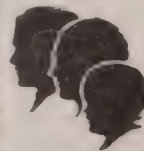
²¹ *Children's Religion*, September, 1940. Pilgrim Press.

²² *Thoughts of God for Boys and Girls*, 1941, Connecticut Council of Churches, 18 Asylum St., Hartford, Conn. 10 cents.

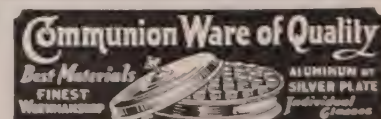


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Junior Department

By Ethel Tilley*

July Programs

THEME FOR JULY: *My Father's World—in Summer*

To the Leader

There is considerable provision for pupil participation in worship services this month, on the supposition that many groups are small in summer and so can well plan informal, conversational programs. Perhaps a junior can lead a service. Remember always that the aim is a worship experience for all the children, not satisfaction that Billy or Harry "did his part very nicely." If the children bring their Bibles, a number can find passages at your suggestion and read aloud to the group. For some readings the readers should prepare ahead of time.

For picture displays, older boys can make two or three racks or easels of light wood.

The suggestions for conversation and Scripture readings are given in no particular order. They are meant only as starting hints for leaders. The children may offer so many interesting comments that the leader will not need to make any.

The leader will enjoy Part II, "The Nature Psalms," in *The Modern Message of the Psalms*, by Rollin H. Walker (Abingdon Press, 1938).

Motion Pictures

FOR JULY:

Trees. 1 reel (12 min.) 16 mm. sound. Rental \$1.50. A pictorial interpretation of Joyce Kilmer's poem with musical background. Y.M.C.A. and Eastman Kodak stores.
New England, Then and Now. 2 reels (15 min.) 16 mm. sound. Free. Advertises New England as a vacation spot, but shows excellent historical and scenic material. Y.M.C.A.

Streams. 1 reel, 16 mm. silent. Rental \$1.00. Uses pictures of the progress of the stream to the sea as a sort of allegory to man's rise from infancy to maturity. Harmon

In the Beginning. 1 reel (15 min.) 16 mm. silent. Rental \$1.50. Uses scenes from nature as an imaginative pictorial interpretation of the first chapter of Genesis. Harmon

Children in Search of God. 1 reel (15 min.) 16 mm. silent. Rental \$1.50. Three small children set out to find God. Through the guidance of an elderly man they learn to seek God in the beauty of his creation and the love that exists in their own home. Harmon and Ideal

Hills and the Sea. 1 reel (15 min.) 16 mm. silent. Kodachrome. Rental \$3.00. Beautiful natural color scenes of the seashore around Martha's Vineyard. Contains no pictures of human beings and no titles. Ideal for meditation, particularly if musical accompaniment is used. (\$1.50 extra) Harmon

The Earth and Its Seasons. 1 reel, 16 mm. sound. Rental \$1.50. Although it makes a rather scientific approach to the subject, it may be used for purposes of comparison and contrast in the study of nature Psalms. Ideal and Bell and Howell

FOR AUGUST:

If a Boy Needs a Friend. 1 reel (15 min.) 16 mm. silent. Rental \$2.00. How the organ-

ization of a boys' club helped a group of intermediate boys make friends with the boys of other races. Harmon and Ideal

As We Forgive. 1 reel, 16 mm. silent (15 min.) Rental \$1.50. How one boy learns to forgive through being forgiven. Harmon and Ideal

The Good Samaritan. 1 reel (12 min.) 16 mm. sound. Rental \$3.00. Portrays the parable and depicts its effect on the lawyer whose question prompts Jesus to tell the story. Harmon and Ideal

Y.M.C.A. Motion Picture Bureau, 19 S. LaSalle St., Chicago, Ill.

Harmon Foundation, 140 Nassau St., New York City

Ideal Pictures, 24 E. Eighth St., Chicago, Ill.

Bell and Howell, 1801 W. Larchmont, Chicago, Ill.

Eastman Kodak Co., 133 N. Wabash Ave., Chicago, Ill.

July 6

THEME: *The Music of the Spheres*.

CHORAL PRELUDE: "All Things Praise Thee, Lord Most High"

OPENING SENTENCE (by the leader): Psalm 24:1

HYMN: "This Is My Father's World"

PICTURE PLACING (A junior places a copy of W. L. Taylor's "When I Consider Thy Heavens" on the easel)

READING: Opening lines of "This Is My Father's World," ending with the word "spheres"

SCRIPTURE: Psalms 19:1; 8:1, 3-5, 9

CONVERSATION: "Stars"

Explain the meaning of the word "spheres" if necessary. Let the children tell all they know about stars. Many of them will have had star study in school or in Scout groups. See *Sky Magazine* (Hayden Planetarium, 81st Street and Central Park West, New York City) and *Seeing Stars*, by W. B. White (The Harter Publishing Company, Cleveland). The latter is a little book containing excellent star maps and information. It is available in five and ten cent stores.

Each star is a sun. Most of the stars we see are larger than our sun. One star which we see in the winter and early spring (Betelgeuse) is so big that if our sun were put in the middle of this star, and the earth set just as far from the sun as it now is (about 93,000,000 miles), the earth would still be only half-way out to the surface of that star. Notice tonight that the stars have different colors. Some are reddish, some are yellowish, some are blue-white. Antares is a reddish star in the south in July. Vega is a blue-white, very brilliant star almost directly overhead in July. You can pick out the Lion easily. Every one knows that the "pointers" of the Big Dipper point to the Pole Star. Four stars take turns every few thousand years being our Pole Star. About the year 14,000 Vega will begin its next turn. The handle of the Big Dipper points almost directly to Arcturus. Scientists rigged up a way in which the ray of light from this very bright star could throw a switch turning on all the lights at the Chicago World's Fair in 1933. The reason they did it was that there was a World's Fair in Chicago in 1893, and the ray of light that reached Chicago in 1933 left Arcturus in 1893. For, though a ray of light travels in one second (show a watch with a second hand and count a few seconds) over 186,000 miles—that is over

sixty-two times as far as it is from New York to San Francisco—Arcturus is so far from the earth that it takes a light ray forty years to get here.

There are stars in the sky all day as well as all night; but we cannot see stars in the daytime, because our own special star, the sun, is so near us (only 93,000,000 miles away!) that it blinds our eyes for the more distant spheres. When the United States whirls around and turns its back to the sun, we see stars. Next winter the earth will be on the other side of the sun. Then when the United States turns its back to the sun we'll see at night the distant suns we cannot see in the daytime now; but, of course, next winter when the United States faces the sun, we cannot see most of the stars we see at night now. The Big Dipper and some other constellations near it we see the year round, because we live north of the equator. If we have a chance to travel south of the equator some time, we'll see new stars.

(Plan a trip to an observatory and a planetarium if you can.)

All these shining, flaming spheres obey one great law. Astronomers discover one thing after another about the one great law and tell us where each star will be each night. God made these spheres, and they obey his law.

SCRIPTURE (By juniors):

(a) The author of the Book of Job wrote that God said to Job out of a whirlwind: "Where wast thou when I laid the foundations of the earth?

When the morning stars sang together?

(b) Amos said:

Seek him that maketh the Pleiades and Orion,

And turneth deep darkness into the morning,

And maketh the day dark with night.

(c) Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise Men from the east came to Jerusalem saying, Where is he that is born King of the Jews? for we saw his star in the east.

PRAYER:

Our Father, when we look at thy stars each night this week, we will remember Amos' call to us to seek thee, and we will remember the Wise Men who were led by a star when they were seeking Jesus. As we look up at the stars, lift up our thoughts, make our lives as beautifully ordered as the moving of the stars, and help us to keep the words we speak in harmony with the music of thy spheres. For Jesus' sake. Amen.

HYMN: "Fairest Lord Jesus"

OFFERING

Response (for the month): "We Give Thee But Thine Own"

July 13

THEME: *Rocks*

PRELUDE: Brief form of "Unfinished Symphony," by Schubert¹

OPENING SENTENCE (by the leader):

"I love thee, O Jehovah, my strength.

Jehovah is my rock, and my fortress, and my deliverer;

My God, my rock, in whom I will take refuge." Ps. 18:1-2a-b.

¹ "Deep darkness" is the marginal rendering of the phrase.

² In *Singing Pathways*, compiled and arranged by Mary Stevens Dickie (Cincinnati: Powell & White, 1929).

³ In *Hymns for Junior Worship* (Westminster Press, 1940).

⁴ Quoted on page 5 in this number.

HYMN: "Come, Thou Almighty King"

PICTURE PLACING (Appropriate pictures:

Great White Throne, Zion National Park; Long's Peak, Colorado; Garden of the Gods or Red Rocks, Colorado)

READING: First verse of "This Is My Father's World," ending with the word "rocks"

CONVERSATION: "Rocks"

If your group is not too large, pass around pictures of rocks and peaks such as formations in Grand Canyon, Bryce Canyon, Cedar Breaks, Zion National Park, Yosemite National Park, the Colorado canyons and peaks of the Rockies, Panama Rocks, Genesee Gorge (both the latter in the State of New York), Glacial Rocks near Sandusky, Ohio, Stonehenge (England).

Rocks have been formed in many ways. Some rock was formed of mud ages ago, others are sand dunes turned into rock, others were formed by the shells of tiny sea animals and decaying plants. In changes in the surface of the earth great cracks have appeared and hot materials from under the surface have pushed up through the cracks. At some places volcanoes have blown their heads off and the molten lava has gushed out; as the lava cooled, it turned into rock, into one kind if it cooled rapidly, into another kind if it cooled slowly. Glaciers have broken up rocks in some places and have worn rocks smooth in other places. Earthquakes have turned miles of rocks on a slant as you might turn a mattress over the end of a bed to air. Winds and rains and blowing sands have worn rocks down or have given them new shapes.

Great poets are never afraid of things that happen in nature. A Hebrew poet saw an earthquake and a volcano. Instead of being afraid, he made a poem about the power and glory of God: Psalm 104:31-34.

God makes rocks very slowly. Rocks are still being formed and changed, just as the stars are changing; but rocks and stars change so slowly through such long ages that we cannot make our brains think of so many years, and rocks and stars seem to us the most nearly everlasting things there are. But God is really everlasting. Read what a Hebrew poet wrote about the everlastingness of God: Psalm 104: 1, 2, 5, 8; 90:1-2.

When Hebrew poets looked at great rocks, they thought of the strength and the righteousness of God. One wrote:

"But Jehovah hath been my high tower,
And my God the rock of my refuge."
Psalm 94:22

Isaiah wrote:

"Thou wilt keep him in perfect peace,
Whose mind is stayed on thee;
Because he trusteth in thee.
Trust ye in Jehovah for ever;
For in Jehovah, even Jehovah is a rock of ages."

HYMN: "A Jewish Festival Song" ("Rock of Ages, let our song")¹

CONVERSATION (continued):

One Psalmist wrote this prayer to God:
"Bow down thine ear unto me; deliver me speedily:

Be thou to me a strong rock,
A house of defence to save me." Psalm 31:2

One of the last things Jesus said in his earthly life was, "Into thy hands I commend my spirit." He was quoting the fifth verse of the thirty-first psalm. He must have been thinking of the second verse also. Maybe he repeated it aloud too, but in the noise the people heard only part of what he said. The

second verse is this prayer we just read. (Repeat Psalm 31:2.)

HYMN: "How Strong and Sweet My Father's Care"

CONVERSATION (continued):

In China many people have lost their homes or have left their homes and have lived in caves in the rocks for shelter from enemy airplanes. Those who know the Psalms must think often of the third verse of the Seventy-first Psalm: "Be thou to me a rock of habitation, whereunto I may continually resort."

Jesus said one time about a rock: (Matthew 7:24-25.) Jesus meant by rock what the Psalmist meant, the strength and the righteousness of God. Let us pray.

PRAYER:

Our Father, we thank thee that we can look at great rocks. We thank thee for the strength that is in thee. We pray thee that we may build our lives on thy strength. Help us to be as dependable as a great rock this week. Help us to be as firm as a rock in our honesty and our goodness. For Jesus' sake. Amen.

HYMN: "Ever Faithful, Ever Sure" ("Let us with a gladsome mind")

OFFERING AND RESPONSE

July 20

THEME: *Trees and Skies and Seas*

PRELUDE: Mendelssohn's "Spring Song"

OPENING SENTENCE (by the leader):

"Praise waiteth for thee, O God, in Zion;
Thou crownest the year with thy goodness." Ps. 65:1a, 11a

HYMNS: "The Summer Days Are Come Again"; "Joyful, Joyful, We Adore Thee"

PLACING OF PICTURES

READING: "This Is My Father's World," entire first verse

CONVERSATION: "Trees and Skies and Seas"

In Iowa, Nebraska, and neighboring states, pioneers planted trees one by one by hand. When years of drought came recently, thousands of those carefully tended trees died and stood like great skeletons. But children and grandchildren of the original planters have planted new trees, and these baby trees are starting out bravely again among the skeletons. Who planted trees in our town? Which two trees in our town do you like best? How long ago do you think they were planted? Is there any place in our town where new trees ought to be planted? What kinds of trees grow best here?

What are some lovely things about trees? The oldest living thing in the world is a tree in the United States. How do you tell the age of a tree? Pictures of giant trees in California. Pictures of dainty trees. Don't some trees look like papas, some like mamas, some like children and young people, and some like grandpas and grandmas?

Mention laws against smoking cigarettes and lighting matches in national forests. Forests burnt over fifty years ago are hardly beginning to show a start toward new growth now. Our love of our trees should make us willing to obey laws carefully even though we think we can be careful with matches. Accidents happen; the only safe way is to obey the law *absolutely*.

Trees point to the skies. Recall conversation about stars. Talk about daytime skies with changing colors, changing clouds, rainbows, sunsets, sunrises, moonrise. During the conversation ask children to read such

passages as Psalms 104:1, 10, 12, 16-17; 148: 1, 2, 9, 12-13; Isaiah 44:23. When Isaiah longed for long life himself and promised a time when people would live almost forever, he wrote (Isaiah 65:22).

The sunsets and sunrises Jesus saw will suggest the Sea of Galilee. The Sea of Galilee was really a lake. Show pictures of beautiful lakes. Why do we like lakes? Talk about the ocean. Why do we like to go to the ocean? How many have seen a lake, an ocean, Niagara Falls? Can you imagine what waves of the ocean sound like on a still summer afternoon? on a wild stormy day? Do you know what a waterfall sounds like?

Great poets are never afraid of nature. When storms roar over the sea and rage in the skies, poets write poems. Lord Byron wrote:

"From peak to peak, the echoing crags
among,
Leap the live thunders."

A Hebrew poet saw a storm, and he wrote a poem: Psalm 29:3-11. The storm made the poet think of the strength of God, and he knew that as the power of a storm often clears the air, God's strength would give peace to his people. Another poet saw storms that changed into gentle rains and made grass grow so that the flocks of sheep had plenty to eat and drink: Psalm 65:5-13. Jesus calmed a storm at sea one time. David wrote a wonderful description of a thunder storm. You can see the lightning cut across the sky and maybe set fire to a tree; you hear the winds and waters and thunders and treetops roaring. Read Psalm 18:7-15. When David was in great danger, he remembered this storm and wrote about his danger as if it were a great storm. David was rescued from his danger, and he included the rescue in his poem (verses 16-19).

(Stop talking occasionally to sing such songs as "In Summer Fields," "For the Beauty of the Earth." Some one may recite "Watching a Tree," by Eleanor B. Stock (in *Singing Pathways*). Another will read or recite Psalm 1:1-3 and Jeremiah 17:7-8.)

When the Apostle John was an old man, he wrote in the Book of Revelation a vision he had. He wrote: (Read Revelation 21:21a; 22:1b-2b-d).

PRAYER

OFFERING AND RESPONSE

July 27

THEME: *Birds and Flowers and Grasses*

PRELUDE: "To a Wild Rose," by MacDowell

OPENING SENTENCE (by the leader): Psalm 66: 1, 2

HYMN: "This Is My Father's World," second verse

SINGING SONGS OLD AND NEW

If the Choral Prelude sung July 6 is not very familiar to the children, let all sing it now. Give a good deal of time to singing. Suggested songs (all in *Hymns for Junior Worship*): "All People that on Earth Do Dwell," "The Sun Is on the Land and Sea," "My God, I Thank Thee, Who Hast Made," "When Light Is in the Morning Sky," "Maker of the Planets," "My God and King," "All Creatures of Our God and King," "All That's Good, and Great, and True," "The Ships Glide in at the Harbor's Mouth," and the familiar "O Worship the King" and "Fairest Lord Jesus." Perhaps two or three juniors will bring pet canary birds that may join in the music.

CONVERSATION: "Birds and Flowers and Grasses"

Show pictures of birds of your locality. How many different kinds of birds have you

¹ Isaiah 26:3-4, using marginal rendering, "a rock of ages."

seen this season? Do you ever get up before sunrise and walk softly to try to watch the birds wake up? Of how many birds do you recognize calls? Can you imagine the good night song of a robin? Have you seen parent birds teaching young birds to fly? In some towns cats have to wear bells so birds can have a better chance to escape death. On the prairies birds build their nests in the ground. The snow birds turn white in winter but take the greenish brown color of prairie grass in the summer. What is your favorite bird? Have you ever tried to imitate a bird's call? Cardinals would answer my mother when she whistled to them. Why do you think God made birds? Do you think birds are worth trying to save by putting bells on cats and putting bread out when thick snows fall?

What are your favorite flowers? In how many ways are flowers lovely? Have you cared for any flowers this year? In how many ways are grasses lovely? In Kentucky there is a grass called blue grass. Nebraska has many reddish and rust-colored grasses. Have you seen the rich green grass of New England with hundreds of white ducks wandering over it? Do you like best a woods or a great stretch of green grass? Can you hear in your imagination tall grasses rustling in a breeze? A poet asked that he might learn to "go softly as the grasses go." When would be good times to remember that? Can you smell in your imagination grass just after rain? freshly cut grass?

Birds and flowers and grasses reminded Jesus of a Father's care. Matthew 7:26, 28-30; 10:29-31.

HYMN: "How Strong and Sweet My Father's Care"

PRAYER

OFFERING AND RESPONSE

August Programs

THEME FOR AUGUST: *Vacation Joys*

August 3

THEME: *Visiting*

PRELUDE: "Melody in F," Rubenstein

HYMN: "When Morning Gilds the Skies"

CONVERSATION: Visits the children have made. Visits they plan to make. Recall occasions when Jesus was a guest. Be as a helpful as well as a friendly guest.

SCRIPTURE: Mark 1:29-31

STORY-TALK:

WHAT PATTY AND PETER LEARNED

Patty and Peter, with their father and mother and little brother Stephen David, spent a week this summer with their Aunt Louise and Uncle Jim in the country and a week with their Aunt Helen and Uncle Harry in the city. Peter will tell you some things he learned about visiting:

I learned what host and hostess mean. A host is a man or boy where you visit; a hostess is a lady or girl where you visit.

Aunt Louise and Uncle Jim have a house without an upstairs. The bedrooms are across a long hall from the sitting room and the dining room and the kitchen. I thought that was funny. But the funniest thing was that there was no bathroom. You have to carry a big pitcher of water from the kitchen sink to your bedroom, and then you have to wash in a bowl set on a table. I said to my cousin Herb, "At our house we have a bathroom. You don't have to carry any old pitcher of water around. When I get washed at home, the water splashes on a tile wall and floor, not on a carpet and wall paper and a wooden top table." I thought Herb would think



IN HARMONY

In harmony with the needs and interests of the all-important Juniors is *HYMNS FOR JUNIOR WORSHIP*. "The words and the ideas of the hymns included (118) are within the experiences of the Junior boy and girl. The music is within their range of voice, easy to sing and in keeping with the thought expressed. This is a highly valuable hymn book, the price of which is within the reach of all schools."

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HYMNS FOR JUNIOR WORSHIP

we were more important people than they were and ought to be proud to have more important people visit them. But my mother said to me afterward, "Only common, low class people boast about what they have at home. Kind people always make a host or hostess think that everything about the house and visit is lovely. We cannot afford to have so many beautiful flowers in our home as Aunt Louise has all the time. We cannot afford to have a private swimming place for you like the creek you are having such fun in with Herb. You have no horse to ride at home, and here Herb lets you ride his." When I got to thinking about it, of course, Herb had a lot of things we didn't have, like corn-on-the-cob right off the stalks.

Mother said, too, "A thoughtful guest notices how things are different in another home and tries to change his habits to make

as little trouble as possible." After that I tried not to splash so much when I washed the back of my neck, because it was not thoughtful to splash water on my hostess' wall paper and carpet.

When I got to Aunt Helen's, I found she lives in a little apartment. When they began to pull out a big hall chair into a narrow bed for me, I began to say to my cousin Sam, "At our house we have plenty of real beds," but I remembered and said instead, "What a wonderful chair. We don't have a chair like that." And I remembered to pick up my clothes carefully the first thing in the morning and fold up the chair, because that was a way to notice in a city apartment how to change your habits to show thoughtfulness, for when you sleep in the hall, a caller might walk right in any minute where you have been sleeping all night.

Patty tells what she learned:
I learned about eating. When we had our first dinner with Aunt Louise, it was only like lunch. I said, "We always have lots for dinner at our house. This is like lunch." My cousin Alma said "Well, we have dinner at noon. This is supper." "That is funny," I said. "You ought to eat lunch at noon and dinner at night. And I don't like this cold meat. My mother always fixes me something special when the rest eat this kind of meat, don't you, mother?"

My father told me afterward that kind, polite guests always eat some of everything on the table unless they're really sick and the hostess understands that the doctor doesn't allow them to eat it. And my father told me what mother told Peter, that thoughtful guests always make a host and a hostess think everything is lovely. When we got to Aunt Helen's they had dinner at night as we do. But once I almost said I didn't like something we had for lunch. Then I remembered what a thoughtful guest says, and I ate the thing I did not like very well, and I told Aunt Helen how beautiful her knives and forks were.

I learned too that it is harder to take care of Stevie away from home, and I tried to help mother keep his clothes in order in our suit case, and I carried water for his bath at Aunt Louise's. Every morning at Aunt Helen's I carried out of the living room the big basket Stevie slept in at night and put it out of sight in a big closet in the hall.

CONVERSATION: Ways to be friendly and helpful guests.

HYMN: "For the Beauty of the Earth"

PRAYER: Our Father, we thank thee for our relatives and friends. We pray thee that when we visit in the homes of relatives and friends, we may take joy with us. For Jesus' sake. Amen.

OFFERING

SINGING OF FAVORITE SONGS

August 10

THEME: *Discovering My Neighborhood*

SINGING OF FAVORITE SONGS

STORY:

Tell a story about a boy who works for at least one day in his neighborhood and learns how much we depend on the business and professional people in our town. He learns how much work is being done all the time that we may have eggs and matches when we need them and may have teeth filled or bones set when necessary. A good story is "Ralph and the Grocer," by Nina Millen in *Children's Religion* for January, 1940.

CONVERSATION: What kind of services do business men, doctors, dentists give us? Can we use part of our vacation time becoming acquainted with these men and their services to us? Does doing some work Each day add to the satisfaction of vacation?

SCRIPTURE: Mark 10:35-45

PRAYER

OFFERING

HYMN: "At Work Beside His Father's Bench"

August 17

THEME: *Giving Some Leisure Time to Others*

SINGING OF FAVORITE SONGS

STORY: Tell a story about a child who spends time to add to the happiness of some member of the family, as "God Bless

Grandfather," in *Greatness Passing By*, by Hulda Niebuhr (Scribner's).

CONVERSATION

SCRIPTURE: Mark 10:42-45

PRAYER

OFFERING

HYMN: "Growing like Jesus" ("O Jesus, Lad of Nazareth")

August 24

THEME: *Fair Play*

SINGING OF FAVORITE SONGS

CONVERSATION: Playing fair in games. Being fair in respecting other people's property when we play games and go on picnics or other vacation trips.

STORY: "The Way Two Boys Met a Test" in *The Rules of the Game*, by Floyd W. Lamberton (Abingdon Press, 1920)

HYMN: "Dear Lord, We Give Our Youth to Thee"

OFFERING

Intermediate Department

By Frances Nall*

The aim of these worship services for July and August is to help the junior-high students to see God in everyday life: through a greater appreciation of nature and how man works with God. Help the pupils to see the meaning of being Christian during vacation: in helping others to have vacations, in taking a trip, in entertaining guests, and through creative work and play.

For motion pictures see Junior Department programs.

July Programs

THEME FOR JULY: *Appreciation of Nature in Summer*

July 6

THEME: *Thanking God For Growing Things*

PRELUDE: "To a Wild Rose," by Edward Mac Dowell

CALL TO WORSHIP (by verse choir): Revelation 7:12

HYMN: "God Who Touchest Earth with Beauty"

STATEMENT OF THEME (Worship Center. On the altar, which may be made of a table or box covered with a green cloth, place two bouquets of roses, wheat heads, or corn tassels on either side of the open Bible):

This month our theme is: Appreciation of Nature in Summer. Today shall we thank God for growing things. We have placed these roses (heads of wheat, or corn tassels) on the altar as a symbol of our thanks to God. God gives us so much, that roses may bloom, as Cristel Hastings says in "That a Rose May Bloom" which I shall repeat:

That a rose may bloom—have you ever thought

Of the things God does—the miracle wrought
That you and I might love and admire
Petals of velvet and heart of fire
That draw from soil their hardiness and strength

* Evanston, Illinois.

PRAYER

August 31

THEME: *Vacation Dreams for the Future*

SINGING OF FAVORITE SONGS

CONVERSATION: Interesting places any of the children have visited this summer. One time a little girl went on a trip when she was younger than the juniors are. Some things she saw and imagined on that trip have changed hundreds and hundreds of lives.

STORY: Tell the story of Jane Addams of Hull House, Chicago.⁶

CONVERSATION: What can we plan to share with others during our vacation days?

PRAYER AND OFFERING

HYMN: "Thy Works of Love and Friendship, Lord"

⁶ In Bartlett, *They Dared to Live*, Association Press: Kirkland, *Girls Who Made Good*, R. R. Smith; in *Pilgrim Elementary Teacher*, December, 1938.

To flash before us beauty and fragrance?
The earth, the rain, the misty fall of dew,
The warming rays of suns, and soft winds,
too,

All concentrate rare beauty in a rose,
And fairies come while mortals yet repose
At dawn, and make sweet perfume of the
dews

And paint the rosebud petals in bright hues.
And only I know why it is that God must do
All these things—that a rose may bloom for
you!¹

HYMN: "Joyful, Joyful, We Adore Thee"

Explanation (given by a student before hymn is sung): This is a hymn of praise and joy to God written by Henry van Dyke in 1908. The first stanza voices our appreciation of God and in line three pictures the joyous influence of sunshine on flowers. In the second stanza Henry van Dyke includes all of earth and heaven in an anthem of praise, including the blossoming meadow, and the flashing sea. The third stanza is a paraphrase of Psalm 103:3-5, while the last stanza is a note of victory in praise to God. This hymn should be sung lightly and joyously.

SCRIPTURE: "Matthew Sees God in Nature"

Leader: Matthew remembers the stories which Jesus told of the growing flowers, grain and vines. Three students will give us these stories of Jesus which Matthew records.

First Boy (reads): Matthew 6:28-30

First Girl (tells story of the sower):

Matthew 13:1-13

Second Boy (tells story of vineyard): Matthew 21:33-46

SENTENCE PRAYERS (by several students):

That we may appreciate God's part in the growing flowers, fruit, and grain.

Response (standing): "Let the Words of My Mouth"

STORY (told by a pupil):

THE ISLAND OF NIGHTINGALES

"What an assignment!" thought the young lawyer at King William ordered him to go to a barren rocky island in the North Sea to rid it of robbers and pirates. This young lawyer went with his pretty wife to this dismal place. The first thing he did was to ask his council to plant trees. They refused.

¹ Used by permission of *The Epworth Herald*.

"Very well," the mayor responded. "I shall do it myself."

"They won't live," the council predicted. "The cold north winds will kill them." But the young lawyer would not be daunted and he planted more and more trees. For fifty years he planted trees and shrubs, and they thrived.

The birds discovered the trees and built their nests in the branches. A pair of nightingales driven by a storm landed on the rocky shore and built their nest. Within a few years there were so many nightingales singing their evening songs that the rocky, barren island became known as the Island of Nightingales.

As the lawyer's children grew and were ready to leave the beautiful island, their mother would tell how their father came to this barren island and not only drove out the pirates and robbers but transformed a rocky shore into a haven of beauty. She urged her children no matter where they went to work with God in beautifying his world.

HYMN: "God, Who Made the Earth"

July 13

THEME: *Thanking God For the Hills and the Sky*

PRELUDE: "O Beautiful for Spacious Skies"

OPENING SENTENCE: Psalm 16:11

HYMN: "The Summer Days Are Come Again"

WORSHIP CENTER (If there is a beautiful view from your church school window use it as a picture over the altar on which is the open Bible. If not, use a landscape picture or bouquet of grasses.):

Our theme today is "Thanking God for the Hills and the Sky." (The leader or the group may suggest why we should thank God for hills, and the sky, as: the sun, rain, the fertile fields, the trees, and the crops.) In our litany shall we thank God for his gifts in the words of the Psalmists! (The litany should be typed and practiced in advance.)

LITANY (by verse choir and group):

Verse Choir (repeats): Psalm 121:1-2

Group (prays): Help us, Lord, to see thee in thy hills.

Verse Choir (repeats): Psalm 8:3-6

Group (prays): Help us, Lord, to see thee in the stars.

Verse Choir (repeats): Psalm 19:1-3

Group (prays): Help us, Lord, to see thee in the heavens.

Verse Choir (asks): Psalm 15:1

Group (answers): Psalm 15:2

Verse Choir (asks): Psalm 24:3

Group (answers): Psalm 24:4

All (praise God): For the Lord is a great God,

And a great king above all gods.

In his hand are the deep places of the earth;

The heights of the mountains are his also.

The sea is his, and he made it;

And his hands formed the dry land.

All (pray): We praise thee, O God, for the hills, the plains, and the beautiful sky above. May we through them catch a glimpse of thee, O Lord. Amen.

HYMN: "Let the Whole Creation Cry"

SCRIPTURE (by boy, who speaks): Thomas, one of Jesus' disciples, sought to know more of God by following Jesus. In this story we find that Thomas with the other disciples sees God's greatness through nature. (Tells): John 21:1-15. We find that Jesus himself often went to the hills

to talk to God. Why? Shall we answer this to ourselves as I read these verses?

(Reads): Matthew 14:23; Mark 6:46;

Luke 6:12; 9:28.

TALKS: "Thanking God for the Hills and the Sky"

From China (by a boy): The students of the University of Nanking, China, are thanking God during this month for the hills and the sky by working on the farms. They are teaching the farmers better methods of agriculture. Thus they are working with God in raising more food so fewer Chinese people will starve next winter. In the evenings these college students conduct classes for the boys and girls of the neighborhood, and on Sundays hold church school for the youngsters and their parents.

From America (by a girl): (Tell how the Church members, the 4-H Club, Scouts, and others in your community are thanking God for the hills and the sky by working with him to produce food and to beautify his world.)

OFFERING: For beautifying the church lawn or for the University of Nanking for their agricultural project.

PRAYER HYMN: "We Thank Thee, Lord, Thy Paths of Service"

July 20

THEME: *Thanking God for the Winds and the Waves*

PROCESSIONAL: "For the Beauty of the Earth"

CALL TO WORSHIP: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth."

HYMN: "God Moves in a Mysterious Way" (As leader announces the hymn he may state: This hymn was written by William Cowper to show that God has a plan for the universe and for our lives.)

POEM (repeated by a student):

THE WINDS OF FATE

One ship drives east, another west,
With the selfsame winds that blow,
'Tis the set of the sails and not the gales
That tell them the way to go.
Like the winds of the sea are the winds of fate,
As we voyage along through life,
'Tis the set of the soul that decides the goal
And not the calm or the strife.

—ELLA WHEELER WILCOX²

SOLO (by a student): "To Every Man There Openeth" or "The Ships Glide in at the Harbor's Mouth"

SCRIPTURE (a boy reads): Matthew 8:23-27. (Tells): Jesus is showing us that to be a Christian means that we have poise and courage to overcome problems and difficulties. But just being a Christian is not enough, we need to choose the best instead of the better as given in Luke 10:38-42 (which should be read).

WORSHIP CENTER (On the altar have picture of "Christ With Mary and Martha" by Hendrik Siemiradski. A small copy may be obtained from The Pilgrim Press, 19 South La Salle Street, Chicago, Illinois, for five cents):

This picture illustrates the Scripture which was just read. Martha is so busy carrying

² Used by permission of the W. B. Conkey Company.

water, looking after the food, the birds, and serving Jesus that she forgets to think of God. But Mary, listening to Jesus, sees God's handiwork in the beauty of the flowers, the trees, the fruit, and in the rustle of the wind. Jesus is telling us that we should not become so busy with good things that we forget the best.

HYMN: "Seek Not Afar for Beauty"

STORY (by an intermediate):

HARVESTING THE LORD'S ACRE

Buddy Pace, twelve years old, of the Dana Baptist Church proudly put \$22.00 in the collection plate of his church school class. No, Buddy was not wealthy but he had heard the members of the church talking about harvesting the Lord's acre. Buddy wished that his Dad had a farm so he could plant, hoe, and harvest one acre for God, as the other boys were doing. Or he wished he could raise a pig for God as Jimmy Gilreath of the Mills River Presbyterian church was doing.

Finally during July Buddy hit upon the idea of going a-berrying for God. Yes, the sun was hot and the briars were scratchy and the housewives thought his prices too high. But finally after much hard work he had sold twenty-two dollars worth of berries. And it had been fun doing it for God, who had sent the berry seeds on the wings of the wind, and had watered the tiny plants with the rain so that the berries might grow.

What can we in our church school do for God this month? (The speaker should make several suggestions of how the group can see God in the wind and the waves.)

SILENT PRAYER: In praise to God for his universe.

RECESSIONAL HYMN: "God Who Touchest Earth With Beauty"

July 27

THEME: *Thanking God for the Birds*

PRELUDE: "Warblings at Eve" by Brinley Richards (in *Masterpieces of Piano Music*)

CALL TO WORSHIP: *Leader*: "The bird's song is the echo of the morning light back from the earth." (Rabindranath Tagore.)

Group: Psalm 96:1-2

HYMN: "All That's Good and Great and True" (in *Services for the Open by Mattoon and Bragdon*) or "This is My Father's World"

WORSHIP CENTER (Have a canary on either side of the altar, on which are bird pictures and the open Bible):

Our theme today is "Thanking God for the Birds." God gives us the birds for beauty and song, and to protect our crops from bugs and worms. Edward Everett Hale expresses our feelings in this poem:

OMNIPRESENCE

A thousand sounds, and each a joyful sound;
The dragon flies are humming as they please,
The humming birds are humming all around,
The clithra all alive with buzzing bees,
Each playful leaf its separate whisper found,
As laughing winds went rustling through the grove;

And I saw thousands of such sights as these,
And heard a thousand sounds of joy and love.

And yet so dull I was, I did not know
That he was there who all this love displayed,
I did not think how he who loved us so
Shared all my joy, was glad that I was glad;
And all because I did not hear the word
In English accents say, "It is the Lord."

HYMN: "The Lone Wild Fowl in Lofty Flight" (in *The New Hymnal for American Youth*)

SCRIPTURE (Let two students dramatize the story of Matthew 10:29-32 while the group guesses what saying of Jesus they are illustrating):

SCENE: A meat shop in Palestine with several kinds of meat and live birds.

CHARACTERS: Shop Keeper, and Buyer.

Buyer (enters): How much are your fat tailed sheep today?

Shop keeper (standing behind counter, on which is some meat and a cage with two birds in it): They are freshly killed and the best in the market for 45 cents a pound.

Buyer: Too much! Any fresh fish today?

S.K.: Nice fresh fish today! Just caught from the Sea of Galilee for 25 cents a pound. The best in the market.

Buyer: No! No! That's too high.

S.K.: Here are some nice fat birds. They are cheap. Only 5 cents a pound!

Buyer: Too high for a sparrow. I'll give you a tenth of a cent!

S.K.: Thief! Thief! I don't give my birds away. They are the finest in all Palestine. Buyer: I'll give you a fourth of a cent. That's too much but I'm hungry.

S.K.: I'll be tender hearted because you are hungry. You can have these two sparrows for a cent.

Buyer: No! No! Too much! Too much! I'll give you a half-cent (a farthing).

S.K.: All right! All right! Take them. You are a good bargainer.

(Matthew 10:29-32 should be read in unison by the group.)

PRAYER HYMN: "We Thank Thee, Lord" (in *Services for the Open*)

SOLO (by a girl): "The Sea Gull" (in *Singing Worship*) or "There's Not a Bird with Lonely Nest" (in *Services for the Open*)

STORY (by an intermediate):

A Chicken-Coop House: Ten half sick and starving boys and girls wandered to the mission in Foochow, China last summer. They had been separated from their parents in the war. The missionary's wife and her house guest did not know what to do about them. Then they thought of an abandoned chicken coop in the back yard. They cleaned it thoroughly and built furniture of old lumber and doors. Their only expense was ten dollars for a charcoal stove, bowls for rice and chop sticks. The missionary's guest has been buying the food for these ten boys and girls. At first rice cost \$46 a bag but during the year it has gone up to \$78 a bag but she is determined these ten boys and girls will have one good meal a day. What can we do? (We can send money to our church committee for overseas relief.)

OFFERING: For the orphaned boys and girls of China.

Response: "All Things Come of Thee, O Lord"

BENEDICTION: Psalm 89.1

August Programs

THEME FOR AUGUST: *Vacation Joys*

August 3

THEME: *Making New Friends at Home*

PROCESSIONAL (by the choir): "Now in the Days of Youth"

CALL TO WORSHIP (by the choir): "Sing Unto the Lord: Bless His Holy Name"

HYMN: "O Happy Home, Where Thou Art Loved"

SCRIPTURE (by four students):

1. *Abraham Entertains Angels:* Abraham gave his best to strangers who happened his way as we read in Genesis 18:1-8.

2. *Joseph Gave His Best to Jesus:* Joseph of Arimathea gave what he had built for himself and family to a dear friend, as we read in Matthew 27:57-61.

3. *Paul's Advice for Our Family:* Paul suggests that we do not criticize others for their mistakes but help them do their work as we read in Galatians 6:1, 2, 10.

4. *Paul Speaks to Our Church School Class:* Paul suggests that though we have different talents we all have the same purpose, that of using our abilities to make the best church we can. (Read the portions of Romans 12:4-21 which apply to your class.)

OFFERING: For needy friends and for the local church.

Response: "When Thy Heart, with Joy Overflowing"

CANDLE LIGHTING SERVICE (by seven students):

OUR FRIENDS AT HOME

First Boy (carrying Bible): I bring to the altar my friends whom I have met in the Bible. Some are old and some are young. Some are good and some are not. Yet from each I have learned more about God.

First Girl (carrying a book of biography): I am bringing to the altar my friend whom I have met through the pages of this book. She has helped me to understand more about God's way of life.

Second Boy (carrying white candle): I am bringing this lighted candle of friendship with my grandfather (or an older church member) who by his kindness shows me the meaning of God as a Father.

Second Girl (carrying blue candle): I am bringing this lighted candle as a symbol of true friendship with my aunt (or an older woman) who has made this vacation happier for her presence at our house.

Third Boy (carrying red candle): I am bringing this lighted candle as a symbol of the loyal friendship which I have enjoyed this vacation with a refugee (orphan or lonely) boy. He has shown me what it means to depend on God as your best friend.

Third Girl (carrying a brown candle): I am bringing this lighted candle as a symbol of the fine friendship I have found this summer with a girl of another race (religion, or denomination). She has shown me that we are all children of God.

Fourth Boy (carrying green candle): I am bringing this lighted candle as a symbol of the growing friendship between myself and my small brother (sister or neighbor boy). He has given me the thrill of being his teacher in learning more about God's laws in nature. (The whole department form a circle around the room facing the altar with the lighted candles and sing softly):

Hymn: "Lord, We Come With Hearts Aflame"

Prayer: Dear Father, help us this day to seek in our friendships with one another, with our families, and with our neighbors everywhere. Amen.

RECESSIONAL TO CLASSES: "O Young and Fearless Prophet"

August 10

THEME: *Working Creatively in Summer*

CALL TO WORSHIP (by quartette): "We

Praise Thee, O God" (from *Singing Worship with Boys and Girls* by E. L. Thomas)

OPENING SENTENCES:

Verse Choir: And God saw everything that he had made, and behold it was very good. Genesis 1:31a

Group: Jesus answered them, My Father worketh hitherto, and I work. John 5:17

HYMN: "O Master Workman of the Race" (tune, *Amesbury*)

SCRIPTURE (by three boys):

Bezaleel: In the Old Testament we have the account of several boys working with God. One of these is Bezaleel whom Moses discovered had special talent to do fine work with his hands. We have the story of his work in Exodus 35:30-35 (which should be read aloud).

David: We have another story of a boy who enjoyed his work. David made the King happier by playing his harp, as we read in 1 Samuel 16:22-23.

Philip: In the New Testament we have the story of Philip who was chosen with six other persons to see that the widows and orphans in the church had enough to eat. (Read Acts 6:1-7) We have an account of Philip's work in Samaria in Acts 8:4-13 (which should be told).

OFFERING: For widows and orphans in our church at home and abroad.

OFFERTORY SENTENCE:

We bring our gifts for those in need
For refugees and orphans small
So they may know by word and deed
That Jesus lives and loves us all. Amen.

HYMN: "Young and Radiant, He is Standing"

STORY (by intermediate):

CONSECRATED HANDS!

Almost any morning at seven o'clock in Leonard Theological College in India may be seen students and professors working for the sheer joy of accomplishment. One morning the Professor of Church History sat re-sewing the sections of a "Comprehensive Dictionary" which had come to pieces from hard use. His fingers were not too accustomed to needle and thread, but his deliberate, efficient movements were greatly facilitated by the use of a contraption recently invented by the ingenious Professor of Greek New Testament. Other teachers and students were busy trimming, pasting, or making decorative covers by means of "marble work." Two or three others, including the bright-eyed co-ed, were cutting out unique patterns for paper file folders.

Jesus was not a book-binder but he was a carpenter, and, I believe, the best carpenter in Nazareth. Paul was not a maker of paper files, but I believe he was a first-class tent maker. Carpenter work and tent-making contributed, no doubt, to their philosophy of life and helped them to see the relationship between religion and life. It can do the same for us.³

HYMN: "O Son of Man, Our Hero" (tune, *Londonderry*)

PRAYER: Dear Father, we consecrate the skill of our hands, the thoughts of our minds, and our time in working with thee to make thy world a better and happier place in which to live. Amen.

Response (by choir): "Holy, Holy, Holy" (from "The Holy City" by A. R. Gaul)

³ From an article, "Consecrated Hands!" by Orville L. Davis.

August 17

THEME: *Playing Creatively in Summer*
PROCESSIONAL (with orchestra): "Ancient of Days"

OPENING SENTENCE: Psalm 9:2

WORSHIP CENTER (Have on the altar hand-work made by the students in the class, as: On the altar have a wooden cross and candle holders with white tapers, or a bouquet of flowers raised by an intermediate, and hanging above the cross have a painting or spatter print of flowers or leaves.)

Last Sunday we considered "Working Creatively." Today on our altar we have an example of "Playing Creatively" which not only helps the person who does it but benefits our whole class.

SCRIPTURE AND SONG (by six students, verse choir, and group):

1. *In Praise to God:* (First student). Jesus gives us examples of four ways to use our leisure constructively. First we can use our leisure to praise God. One hymn which Jesus heard recited by the Temple choir is Psalm 119:171-175 (This should be read by the verse choir.)

Hymn (sung by group): "When Morning Guilds the Skies" (Use verses one, two, and four.) Explanation (by a student): This hymn was written in Germany in 1800 and was translated into English fifty years later. It is a favorite at St. Paul's Cathedral, London for the tune so admirably interprets the meaning of the words. It should be sung joyously with a fairly quick tempo.

2. *In Prayer:* (Second student). The second way in which Jesus used his leisure was to go into the country very early in the morning to pray, as I shall read in Mark 1:35.

Hymn (by group): "O Gracious Father of Mankind" or "Dear Lord and Father of Mankind" (first three stanzas)

3. *In Reading:* (Third student). The third way in which Jesus used his leisure was to read the Scriptures, as we see in Luke 4:16.

Hymn (sung as a solo): "Book of Books, Our People's Strength"

4. *In Church:* (Fourth pupil). The fourth way in which Jesus used his leisure was to attend worship services as we read in Mark 1:21.

Hymn (by group): "The Church's One Foundation" Explanation: This hymn was written by Samuel J. Stone in 1866. He was reared in the country and later became a minister to the poor people of Windsor, England. He wrote this hymn to show his church members that the church was founded by Christ and had continued triumphantly through the centuries.

5. *Helping Persecuted People:* (Fifth pupil). Barnabas gives us two more ideas of spending our leisure constructively. First, he looked out for the persons who were persecuted and mistreated, as we see in Acts 9:26-30 (which should be read aloud).

Hymn (by quartette): "O Brother Man, Fold to Thy Heart"

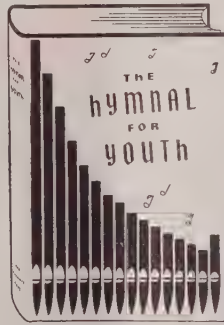
6. *Sharing Possessions with Others:* (Sixth pupil). The second way Barnabas shows us that we should spend our leisure constructively is to be unselfish. Barnabas shared all his possessions with those who had less than he as we read in Acts 4:32-37 (read by verse choir).

Hymn (by group): "For Mercy, Courage, Kindness, Mirth"

OFFERING: For new hymn books for our church, and for the "orphaned" missions of the world.

PRAYER: Direct us, O Lord, in all our hours

ANNOUNCING



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THE HYMNAL FOR YOUTH

of leisure that we may use them constructively, for thee. Through Jesus Christ our Lord. Amen.

RECESSIONAL: "Rise Up, O Men of God"

August 24

THEME: *Making New Friends on Vacations*
PRELUDE: "O Thou Great Friend to All the Sons of Men"

CALL TO WORSHIP: Psalm 66:1

HYMN: "Fairest Lord Jesus"

DRAMATIZATION (by six boys):

SOLO (by girl): "The Gray Hills Taught Me Patience" (from *The New Hymnal of American Youth*)

TALK (by girl who has just returned from a trip): How can we today make new friends on a trip?

PRAYER: For the courage to talk with new friends about Jesus.

Response: "Father in Heaven, Hear Us Today"

August 31

THEME: *Helping Friends to Have a Vacation*

PRELUDE: "Träumerei" by R. Schumann. Op. 15, No. 7.

CALL TO WORSHIP (by whole group): Psalm 117

HYMN: "Not Only When Ascends the Song" (from *Abingdon Song Book*)

SENTENCE PRAYERS: For guidance in helping others to have a vacation.

SCRIPTURE (students says): Luke helped

other people through healing, teaching, and writing concerning Jesus and the Apostles, as given in the following Scripture.

Verse Choir and group (read responsively): Luke 1:1-4; Acts 1:1-2; and Colossians 4:14

An Intermediate Girl (tells): Acts 6:6-18
An Intermediate Boy (tells): Acts 20:6-16

HYMN: "Love Thyself Last"

TALKS (by six intermediates): "Helping Others to Have Vacations"

First Girl (tells): How I can give my mother a vacation at home. (By doing the housework for a week, etc.)

First Boy (tells): How I can give my father a vacation at home. (By doing the odd jobs and errands for him, etc.)

Second Girl (tells): How I can give my neighbor a vacation at home. (By taking care of her child afternoons, etc.)

Second Boy (tells): How I can give my minister a vacation at home. (By running errands for him, etc.)

Third Girl (tells): How can we help city children to have a vacation? (Rural: By inviting a church school class to our country church.) (City: By taking underprivileged children to parks, and on picnics.)

Third Boy (tells): How can we help country children to have a vacation? (Rural: By planning a nature hike, or a tour to historical spots.) (City: By inviting them to our church school and taking them to places of interest.)

OFFERING

Response: "Bless Thou the Gifts"

BENEDICTION: Genesis 31:49

Senior and Young People's De- partments

By Henry David Gray* and
Helen Lorbeer Gray

July Programs

THEME FOR JULY: *Nature*

For the Leader

The July services have nature themes. Nature is one of God's windows into the infinite. But young people do not find the God and Father of our Lord Jesus Christ in nature unless they find him first in men and women whom they admire, in the Bible, or in the quiet places of their own hearts. It is necessary to add to each of these services personal insight and appreciation which are an evidence of our inner allegiance to God. Nature means more to a Christian because a Christian sees nature through eyes illumined by the most glorious known conception of nature's God.

Let it be said, too, that these services will gain much if held out-of-doors. Even the church steps may make a chancel or a chapel! Flowers may abound each Sunday. Great music is suggested for many preludes and postludes. If your meetings are held indoors, do try to use music, and use it well. If our services mean more in July, more young people attend them.

July 6

THEME THOUGHT: *Nature is creation, not creator.*

PRELUDE: "Break Forth O Beauteous Heavenly Light," Bach

CALL TO WORSHIP: Psalm 8:1, 3, 4

HYMN: "Holy, Holy, Holy"

SCRIPTURE: Genesis 1: 1-6, 9-11, 20, 24, 26-31

PRAYER:

Dear Father God, Creator and Sustainer of all in earth and heaven, may we always see thee in thy handiwork. We are thankful that the seasons come and go. No matter what mistakes we humans make, we know we can count on thy laws and thy ways. We are thankful for each little flower as well as for the grand mountain peaks. We would seek thy presence in desert places as well as in verdant forests. May these scenes of loveliness be pathways to thy presence and stepping stones to our better selves through knowledge and love of him who is thy son and in whose name we pray. Amen.

HYMN: "Lord of All Being"

MEDITATION:

According to the writer of that wonderful play, "Green Pastures," God created men because God was lonely. Already he had created the wonder world of nature: light and darkness, dry land and water, birds of the air, beasts of the field, fish of the sea, metals, precious stones, forests, grasses, flowers, and fruits. God saw all these creations and acclaimed them good. They were his to possess, observe, and ponder over—but God said, "I'm lonely!" A knowledge of the past, a control of the present and future were his,

and yet he was lonely; his heart's yearning was unsatisfied. All these wonders were not enough. The stars and metals and the stones were unable to be his companions. The grasses and the trees and the flowers could not talk. The fish and the birds and the animals were not able to think or to pray or to worship.

So God created man "in his own image." To man he gave the power to think, the ability to choose good or evil, and the capacity to pray. He made man a living spirit—a person able to enter into fellowship with Himself. God was lonely; so he created man that he might have fellowship with him. Does he have fellowship with you?

PRAYER AND BENEDICTION:

Make us conscious of our powers, O God. Help us to realize the terrible responsibilities thou has given to us as sons of thine. Sometimes we feel very small before the grandeur of great open spaces or beside the towering Sequoia trees. We seem but tiny specks of sand beside the wideness of the ocean. Yet thou carest for us more than for all of these. Lead us to see more clearly that we are thy children. Direct our lives as stewards of this universe, and may thine be the power and the glory forever. Amen.

POSTLUDE: "Hallelujah Chorus," Handel

July 13

THEME THOUGHT: *We reveal ourselves in our attitude toward nature.*

QUIET MUSIC: God Who Touchest Earth with Beauty"

CALL TO WORSHIP: Psalm 24:1-6; Matthew 6:28-30

HYMN: "Father in Heaven Who Lovest All"

POEM:

TWO TRAGEDIES

I saw a lovely flower crushed
Along the trodden way.
I heard a sweet song rudely hushed
By some harsh word, today!

The petal's lips were pale and mute
That sang with fragrant breath
And like a rent and rifted lute
The song lay still in death!

There was a piteous appeal
In the sweet singer's face
As though his heart, too, felt the heel
That marred the daisy's grace!

The flower withered in the street—
Though dewy tear-drops tried
In vain to keep it fresh and sweet—
And in deep pathos, died!

Oh, never may I walk along
Where folks and flowers are
And let my lips silence a song
Or my feet leave a scar!

FRANK EARL HERRICK¹

Wheaton, Illinois, 1937

PRAYER:

Dear Father, We would think quietly of flowers and other small beautiful creations of thine. Help us to remember that they are part of thy universe and ours. We would recall the sound of a bird's call in the woods. May we have ears attuned to thy voice wherever it is to be heard. Help us not to interrupt or scoff. We would help to make this a better, finer community because we live and work and play here. Help us to know how we may live cleaner lives. We thank thee for thy great goodness to us in

this beautiful world of ours. Help us not to mar or disfigure it. In the Master's name we pray. Amen.

HYMN: "God Who Touchest Earth with Beauty"

MEDITATION:

A wandering band of gypsies arrived at Dundee, Scotland, for an indefinite stay. Some of the children entered school. Among those admitted was Fedor, a quiet little chap. In his lessons and school activities—with one exception—he was far behind his classmates. The exception was nature study. In this he excelled and the knowledge he had was generously shared with any who were interested enough to want it. One day the teacher appeared on the playground during lunch hour and to her amazement found the little chap with fists clenched and eyes blazing, surrounded by big boys, and repeating, "You shan't hurt him, you shan't hurt him." Wondering which of the younger children was being hurt, the teacher pushed within the closed circle and saw on the ground at the little gypsy's feet a small beetle which the bigger boys had been tormenting and now wished to crush with their boots. You may be sure the beetle escaped uninjured. How much do God's little creatures mean to you?

HYMN: "This Is My Father's World"

BENEDICTION

POSTLUDE: "Heavens Are Declaring," Beethoven

July 20

THEME: *Dying to Live*

PRELUDE: "Andante," Widor

CALL TO WORSHIP: Psalm 121:1, 2

HYMN: "Lord, of All Being, Throned Afar"

SCRIPTURE: Matthew 4:26-32

POEM:

THE ARROW AND THE SONG

I shot an arrow into the air,
It fell to earth, I know not where;
For so swiftly it flew, the sight,
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight, so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—HENRY WADSWORTH LONGFELLOW

PRAYER:

Great creative Spirit, we thank thee for flowers, for shrubs, for trees, for every growing thing. To each of these comes life from thee. As the seed gives its life that new flowers may bloom, so may we give ourselves that a new world may be born. Let the call of a needy world find answer from thee in us. May we be glad to hear the songs of our lives re-echo in our friends. Amen.

HYMN: "We Would Be Building"

MEDITATION:

Clouds of butterflies rise at every footfall as one crosses a field in July. Some of these winged little creatures are brilliant as rainbows in color. Once they were tiny, nondescript eggs. Early summer awakened life and they became little, measly-looking caterpillars. They crawled along stems, ate, and ate, and ate until they could eat no

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¹ Used by permission of the author.

more. Dangling from a twig or on your porch, may be seen the chrysalis of such a caterpillar. It usually looks like a small spiral of gray-brown thread. One can see no sign of life in it at all. Yet no butterfly would grace our garden flowers if there were no drab, gray-brown spirals. Between the crawling caterpillar and the brilliant butterfly there is a dark and death-like chrysalis. To find our higher selves we often need to pass through darkness as we leave our lesser selves behind.

Leave thy low-vaulted past!

Let each new temple, nobler than the last,
Shut thee from heaven with a dome more
vast,

Till thou at length are free

—OLIVER WENDELL HOLMES

(*The Chambered Nautilus*)

BENEDICTION: Jude, verse 24

POSTLUDE: "Postlude," Eddy

July 27

THEME: *Seedtime and Harvest*

PRELUDE: "When Morning Gilds the Skies"

CALL TO WORSHIP: "O Come, let us worship
and bow down. Let us kneel before the
Lord our Maker."

HYMN: "Summer Suns are Glowing"

PRAYER:

Our heavenly Father, we thank thee for seed-time and for the assurance that we shall reap as we have sown. Help us, in the spring of youth, to sow seeds that will yield an abundant harvest of noble memories, high achievements, and lasting friendships. Give us chances to do good each day. May we miss no opportunity which comes from thee because our hands are busy with that which is wrong, because our minds are full of questionable thoughts, or because our hearts desire what Jesus would scorn. Be our Companion that we may choose the high way rather than the low. In Christ's name. Amen.

MEDITATION:

"Well, I see no sense to it—not any! Why, they don't even know what they are talking about. Spiritual life? Who has ever seen it? How can anyone know what it is!" So a young man at Wells College talked to a campus visitor one summer day six years ago.

The visitor, whose life of three score years had been both buoyant and deep, replied: "To put it quite simply, it's the way you live, the way you think of life, the way your inner 'you' responds to other persons, and the way you meet circumstances. That is what determines the quality and character of your spiritual life. It's the essence of the way you live." As the boy turned to go, unconvinced yet pondering, the visitor added to her goodbye, "Think it over."

How much "thinking it over" would follow she did not know. He had never seen her before and no correspondence followed.

Last autumn our friend alighted from the train for a speaking engagement in a rural community. She was met by the local pastor, who raised his arm in welcome, "Hello, friend." He was the young man from Wells!

"Well, hello! Are you the pastor who was to meet me?"

He nodded and said, "Yes. This is my first church. We could talk about the spiritual life now! Remember? You planted the seed some years ago at summer conference."

SCRIPTURE: Matthew 16:24-26; 1 Corinthians 13

HYMN: "I Would Be True"

BENEDICTION: "And now abideth faith, hope, and love; and the greatest of these is love."
Amen.

POSTLUDE: "I Would Be True"

August Programs

THEME FOR AUGUST: *Call to Higher Living*

For the Leader

Summer time provides unusually fine opportunities for growth, either up or down. While religious conferences stimulate some to higher living, others are tempted by bad companions. Young people of both groups will respond to a presentation of specific ways of maintaining a higher level of living.

Choose the leader for each service with an eye to his personal needs. Talk over with him the meaning and significance of his theme in order that he may lead himself as well as the group into worship with understanding sincerity.

These themes express the aspiration of sincere worshippers of all times and places. Earnest response to them on the part of the young people should lead to finer life and worship.

August 3

THEME: *Prayer*

PRELUDE: "Lord, Speak to Me That I May Speak"

CALL TO WORSHIP: Psalm 63:1-4

INVOCATION: Our Father God, we seek thy guidance here this day. Earth's voices sound hollow. Our own words cannot tell all that we would have them say. We seek a Reality beyond ourselves. Answer us, O Father God, with thy strong presence. May thy spirit be with us, enriching and inspiring our fellowship. In the name of Jesus, our Master and Friend. Amen.

HYMN: "O God, Our Help in Ages Past"

SCRIPTURE: Mark 1:35; Psalm 129:23, 24

PRAYER:

Dear Father—you who know us better than we know ourselves—help us to pray. Help us to want to talk with thee. Help us to accept thy guidance and inspiration. May we think less of self and more of others—in our home, in our Sunday school and church, and in our school. May we join the other young people in working toward a fairer, finer world. Lead us to know that all people are thy children. May "Thy will be done on earth" be our sincere prayer and goal. These things we ask in Christ's name. Amen.

MEDITATION:

Accidents, emergencies, crises, even to minute details, are vividly written up in newspapers. One such story tells of a mother and babe trapped in an apartment house fire. The crowd called for a net. None seemed to be available and the building was burning rapidly. With the child in her arms, the woman climbed to the sill and with marvelous courage crawled across a ledge just below the window, stepped over the space between that and a lower roof, and then stood there quietly and waited, with the flames all about her. Ladders were brought in time to rescue her from this position. When she came down, a neighbor said: "How could you ever do it? I should think you would have been afraid of falling from the window ledge."

"I was afraid," the woman answered, "until I prayed. Then I trusted God and did my best."

This is one very real time to pray—when we are in sudden need. But the effectiveness of prayer *then* depends on how well we have been accustomed to pray. As you read and

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study lives of great personalities, you will find that the greater their service to mankind the more real and important to them was their prayer life. Was Joan of Arc burned because she liked to be warm? Was Edith Cavell shot because she wanted the thrill of standing before a firing squad? Did Grenfell give up comfortable English home life because he was bored and wanted to travel? There is a countless host of such heroes, possessed with a great dream and kept strong in following and attaining that ideal through prayer. Soldiers of battle, pioneers of discovery, and searchers after truth become heroes in so far as they are willing and able to give themselves completely to their ideal. The unbelievable endurance and vitality which direct and guide their work are possible because, in following their dream, they follow rules. Each calling has its own set of rules—the higher the calling, the harder the rules. A hard rule well followed gives us more satisfaction than the accomplishment of something easy. Have you ever heard a person say, "Oh, that's too easy. Give me something *hard*!"

I do not know the dream that is in your heart. I do not know which type of hero you are choosing to follow, but I do know there's a big enough challenge for the strongest, to follow Jesus and his way of love. One thing is certain: you cannot follow the ideals of a person whom you do not know. You cannot become acquainted with a person to whom you do not speak. You cannot know the meaning of friendship with a person whom you pass with a mere nod of the head or a formal "How-do-you-do." The friendlier you are with a person, the more you want to talk with him, and so friendship grows.

During the coming year let's see if we can become on speaking terms with Jesus. Not just, "Good morning. Nice day, isn't it? I hope I can go swimming this afternoon. Thanks. Goodbye." Instead, heart-to-heart talks about things that matter the most, that trouble or puzzle us, that we need help about, or that we are especially happy over.

Give him a chance to talk, too. Let us adventure into the friendship of a hero whose followers have been "more than conquerors" for 1,900 years!

HYMN: "Lord, Speak to Me That I May Speak"

PRAYER: (introduced by Matthew 14:23)

BENEDICTION: Psalm 19:14

POSTLUDE: "O God, Our Help in Ages Past"

August 10

THEME: *Praise*

PRELUDE: "O Worship the King, All Glorious Above"

CALL TO WORSHIP: Psalm 117

HYMN: "O Worship the King"; "We Praise Thee, O God"

SCRIPTURE: Psalm 111

PRAYER MEDITATION (responsive): "The Lord's Prayer" (See page 17)

QUIET MUSIC

HYMNS: "God of the Earth, the Sky, the Sea"; "Now Thank We All Our God"

POEM: "Canticle of the Sun," St. Francis of Assisi. (See *International Journal*, April 1941, page 22.)

BENEDICTION: May every heart sing thy praise throughout the coming week and every life acknowledge thee to be the Lord. Amen.

POSTLUDE: "Allegro Moderato," Mendelssohn

August 17

THEME: *Self-dedication*

(Place Holman Hunt's picture, "The Light of the World," in the center of the chancel.)

PRELUDE: "Lord Speak to Me"

CALL TO WORSHIP: Psalm 29:23, 24

HYMN: "O Jesus, Thou Art Standing"

MEDITATION:

Something wonderful happens when Jesus comes into a heart. Many New Testament stories of healing, preaching, and conversing tell of love and allegiance to Jesus so deep that it changed the entire direction of individuals' lives.

Zacchaeus was a man small in stature but large in spirit who recognized, accepted, and followed the mastership of Jesus. (Read Luke 19:1-9, Weymouth Translation.)

HYMN: "O Jesus, Thou Art Standing"

SCRIPTURE: Rev. 3:20

PRAYER (two voices, or responsive):

First Voice: Behold, I stand at the door.

Second Voice: In continued busy-ness we sometimes forget to look beyond our own little lives to see *who* might be standing outside our fast closed door.

First Voice: Behold, I stand at the door and knock.

Second Voice: In the ever present hum of earth-bound noises our ears have sometimes forgotten the sound of thy approach.

First Voice: If any man hear my voice.

Second Voice: In moments of sadness and despair—when the way ahead seemed black; in minutes of sudden beauty and joy when certain wonders of the world broke upon us; in quiet joy of worthy work well done; *we have* heard thy voice.

First Voice: If any man hear my voice, and open the door.

Second Voice: The door of my heart has been so long shut; clinging weeds of selfishness half hide the entrance and creeping ivy holds the rusted hinges tightly closed. We would tear the thorny brambles of hate from our threshold. We would cut down the wild grasses of

desire from the pathway to our soul.

First Voice: If any man hear my voice, and open the door, I will come in to him.

Second Voice: Too often we search and search for someone or something to help us out of a difficulty. We want someone just to understand us. May we remember thy willingness, thy desire, and thy promise, "I will come in to him," even to such as we.

First Voice: I will come in to him, and will sup with him.

Second Voice: We would remember the blessings which followed the Master's visit when he dined with Zacchaeus, the despised publican. May we ever remember to invite this guest to our table. Only then shall we find, as did the good man long ago who furnished him the Upper Room, that the Guest has become the Host and we are blessed.

First Voice: I will come in to him, and will sup with him, and he with me.

Second Voice: Love, loyalty, and devotion were offered to the Master in the home of Lazarus, Mary, and Martha, and in return they were given "that better part that passeth not away."

First Voice: As Jesus comes into our hearts and homes each room is sanctified, each activity beautified, and each duty glorified, common experiences become a pathway to God, and life becomes a living Psalm.

Second Voice: By the light of conscience brought to us by white-robed prophets, we have seen our sins burning fierce and red within and about us. By mantled priests the way to the bright light of thy salvation has been pointed out to us. O help us, thorn-crowned King of earth and heaven, to open that door of our heart.

Silent Prayer

First Voice: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

BENEDICTION: May love to God, devotion to Jesus, and to the light within our own souls grow stronger every day. Amen.

POSTLUDE: "Take My Life and Let It Be."

August 24

THEME: *Confession*

PRELUDE: "Andantino in G Minor," Cesar Franck

CALL TO WORSHIP: Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee, shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day. O keep my soul, and deliver me. Let integrity and uprightness preserve me; for I wait on thee.

HYMN: "Spirit of God, Descend upon My Heart"

PRAYER:

Dear God, Father of all who seek thee, helper in time of trouble and doubt, creator and sustainer of all things good and beautiful and true, we come into thy presence with praise for thy great goodness and humbleness for our own shortcomings. Our feet slip along life's uncertain ways. Lend us the strong arm of a comrade to guide us aright this day. Lend us light to shine into the dark corners of our hearts and grant us the courage and strength to tear down false pride and selfish desires. Purify our thoughts that we may not think or say or do anything that is unkind, unclean, or untrue. Test us

and try us and purify us by the light of the life of Jesus. May we be unafraid and unashamed to come to thee with our trials and our temptations. May we be thankful recipients of thy unfailing love and guidance for our lives this day and always. We ask it in the name of our Master.

LORD'S PRAYER

QUIET MUSIC: "Hear Our Prayer, O Lord"

SCRIPTURE AND MEDITATION (The second voice may be parenthesized by the same reader with better results perhaps than by another person):

First Voice: Let us each imagine himself as Simon Peter, the "hero" of today's story. (Read Luke 5:1-3)

Second Voice: A crowd of people is pressing nearer and nearer to a man whom they all want to hear. He must have something wonderful to tell them. He wants to use my boat—the equipment I have for my job—to help them hear and understand. Why should not this powerfully built man with the deep penetrating eyes and kindly manner use my boat in his work? It is idle just now. Fish are not biting well today. He might just as well use it. Do you suppose he will need my tools and skills too?

First Voice: Luke 5:4, 5

Second Voice: After hearing such a good story and getting a hint for solving that quarrel at home which has been going on so long, I will follow your suggestion, Master, even though it does not seem logical!

First Voice: Luke 5:6-10a

Second Voice: As he sits there in my boat (I wonder if he helps in the shops and market place as well), how small I seem and how trivial my life is beside his. There is something that fascinates me in his steady gaze. He seems to know all about my temper and my moods without my ever telling him. . . . Why, look at the catch I have made! (The work is coming in better now and I can use every bit of good netting I have.) There are fish enough here for me and for my friends, too. Strange, is it not? It is the same little lake beside the same little group of houses with the same ordinary people living in them that I have always known, and yet, it is all different when he is here.

First Voice: Luke 5:10b

Second Voice: How does Jesus know that I feel my kind of life is worth little? Certainly someone must have told him how tired I am of this work; perhaps because the job does not lead anywhere. I just go out into the water and back again, out and back, out and back. How much fun it will be to work with people instead of fishes. How did he know that I wanted to leave this little place? To follow him, to learn the secret of his calm, strong way of living—that is my deepest desire. I am ready to leave everything and follow you, my master and my friend.

SONG RESPONSE: "Jesus Calls Us O'er the Tumult" (verses 1, 3, 4)

First Voice: After much time together, Peter recognizes Jesus as the Christ, and Jesus acclaim's Peter's vision and insight. (Read Matthew 16:13-18a.)

The narratives of Peter's activities as a disciple are interesting and valuable. The climax is in the courtyard of the high priest when Peter's loyalty is on trial. (Mark 14:66-72.) "And when he thought thereon, he wept." He wept. Several times before Peter had made

mistakes. He had been forgetful and thoughtless. He had lacked faith. He had been hasty and angry. All these had brought forth pangs of conscience, admissions of failure, and expressions of regret. But more was needed—an awareness of a wrong so great that his soul would be stabbed wide awake, that he would confess his guilt, that he would wash his heart clean of conceit, and that he would sin no more.

HYMN: "Have Thine Own Way, Lord"

First Voice: Did Peter's confession hold? In Acts we read (Read Acts 1:15, 16). Later we find the promise which Jesus made to sincerely contrite hearts, such as Peter's, who are at work in his Kingdom: (John 21:15-19.)

HYMN: "Temper My Spirit"

BENEDICTION: Now unto him who is able to keep us from stumbling—the one wise, holy, and all-powerful God—be glory, honor, dominion, and power, now and forevermore. Amen.

POSTLUDE: "To the Knights in the Days of Old"

August 31

THEME: *Love in Action*

PRELUDE: "Aria in F," George F. Handel

CALL TO WORSHIP: Jesus said, If you love me keep my commandments. And again, This is my commandment, that ye love one another even as I have loved you.

SILENT PRAYER

THE LORD'S PRAYER (in unison)

HYMN: "When Morning Gilds the Skies"

PRAYER:

We are grateful, O God, that thou hast put love into the hearts of men. Often hate is strong, and mars our spirits, yet thou dost love us still. We thank thee that our mothers have given us their tender care. We thank thee that good friends have shared our disappointments and made them easier to bear. We thank thee that teachers, Scoutmasters, camp directors, and other leaders have been our counselors and friends. We thank thee for every kind deed or helpful word. Dear Lord, let thy love live in us. Amen.

Prayer Response: "Hear Our Prayer, O Lord"

SCRIPTURE: I John 1:7-11 (Goodspeed)

MEDITATION:

Love is a much used word. Sometimes it describes the condition of the young man who fell downstairs because his mind was on Saturday night's date instead of Sunday morning's breakfast. *Christian love* is much more than sentiment. It is active good will which sends the Christian out to do good, even to those who return evil for good. *Christian love* is the most needed force in the world, and the most powerful.

Samuel Pollard landed in China in 1889. Sixteen years later four Miao men came to him, praying at every roadside shrine that the Jesus-man would come up to their mountain village. A Chinese servant turned them away, but they came back, and brought more with them over 175 miles of mountain trails. Then Pollard himself answered their plea, went over the dangerous trails, healed and taught, prayed and preached until the entire countryside was transformed. No longer were there raids, fires, killings. There was peace, because there were ten thousand Christians and a Christian church. Love means active good will. "As many as are led by the spirit of God, they are the children of God." They love. They serve.

HYMN: "O Love That Wilt Not Let Me Go"

BENEDICTION: Now may grace, mercy, and peace from God our Father, Jesus our Elder Brother, and the Holy Spirit, our guiding light, be and abide with all God's children everywhere. Amen.

POSTLUDE: "Love Divine, All Loves Excelling"

The Living Lantern

(Continued from page 16)

should I support and attend church?

MR. JONES: Because it has sustained and promoted those things which you value most in this world. Because it has stood for the best that man has come to know. Because you ought to declare yourself for that which sustains the finest in living. The church needs your leadership, and especially do the young people need your help.

(*Cut off spot center, on stage left where JOE and JEAN are talking together*)

JOE: Jean, I'm counting on you and Bruce to come to our youth group next Sunday evening. We're having a pot-luck supper and Mr. Burton is speaking on International Affairs.

JEAN: Oh, all right. You've talked so much about it I'm almost curious. They must have something if they can get you to spend so much time there.

(*Spot off stage left, on PAUL in balcony*)

LETHARGY: Even if you get your leadership that will not mean you have the answer. Every church is different, every community is different!

PAUL: Yes, that is true. And every plan has to be modified to suit immediate needs. It can be done—look!

(*Spot off balcony, on stage left where JOHN and MARTHA are talking together*)

JOHN: We can have a retreat after all. Mrs. Lawrence has loaned us their old cottage on Lake Sandy.

MARTHA: And Mr. Jones has gotten the farmers in the church to donate food—so it won't cost us anything. We can do our own cooking and hike out Friday afternoon to solve the transportation problem.

(*Spot off left stage and on center. DON and SHIRLEY are talking together*)

DON: Well, how can we give that Easter play when we haven't a regular auditorium and stage?

SHIRLEY: We even solved that this afternoon. The man from the saw mill will give us the wood and we can build a platform in sections that can be taken in and out and placed in the basement. That way the room can be used for church suppers but will make a good auditorium for us.

(*Spot off center, blue spot again on LETHARGY*)

LETHARGY: All right then. Let me see this program that is all of life!

LEADER OF THE SLAVES: We are ready at last to build our church. We know now what we want. We know the kind of program that will mean the most. Let us see this church which will be built!

(*All blue lights come up on the stage and a slide of Chartres Cathedral is thrown on the curtain*)

The choir begins "The Builder" by Charles Wakefield Cadman. The interpretative pantomime chorus move from the wings and in

slow and studied movements pantomime the building of a cathedral. As their action progresses, one by one the blue lights are diminished, until, as the choir finishes singing, only the faint image of the chorus kneeling before the now distinct outline of the Cathedral, against the folds of the curtain may be seen.

(*All lights are off on the stage and the chorus quietly disappears in the wings*)

Part II

Part II is an attempt to present short and vivid scenes from the life of a group of church youth who have a real and sustaining fellowship. These scenes were actually reconstructed in the memories of a group of young people from First Community Church in Columbus, Ohio, and put into manuscript form by Mr. Richard Fuller, Associate Pastor. If, in production, other groups having such a fellowship could reconstruct their own, this section will have more spontaneity and warmth.

(*The third and last curtain is drawn to reveal a group of young people informally lounging about a fireplace listening to the radio. The program is the N.B.C. Symphony Orchestra. A deep red spot illumines the scene*)

MICROPHONE VOICE: We will want our program to help develop circles of fellowship that will sustain us in our search for the highest we know.

(*Red spot comes up brightly on the group*)

DOROTHY: There's the intermission. Wasn't that last beautiful!

(PETE enters)

ALL: Hello, Pete!

SUZANNE: Thought you had a date tonight.

PETE: Hey! You know I always save Saturdays for the Maestro! What are you listening to?

SUZANNE: We just heard Beethoven's Fifth. But now Nelson's going to play one of his own pieces for us.

NELSON: Not tonight! I played last week. Let Jeannie read the poem she wrote for the newspaper.

JEAN: (*Reads an original poem*)

BOB: (*Enters with much confusion; there is general laughter*)

CHUCK: Hi, "Slim," where have you been?

BOB: Howdy, "Weasel." I been sleepin'. But I had to come and hear "Ol Tosc."

PETE: Draw up a piece of floor and sit down!

BOB: Thanks, believe I will.

DOROTHY: Sh-sh-sh! It's starting again.

(*Blackout. The fireplace is removed*)

MICROPHONE VOICE: We want a program that will mean development socially.

(*Amber spot comes up on the confusion of boys and girls carrying chairs and paper decorations back and forth across the stage. There is evident preparation for a party*)

BOB: (*Stopping center stage*) Hey, gang, come here a minute. I want to see the chairmen of all the committees.

(*They all collect about BOB*)

Now, how goes everything? How about the tables and chairs? Do you have them all set up and arranged?

EVIE: The tables and chairs are all collected and set up.

BOB: How are the tickets going?

SKETS: We have 175 couples, and there will probably be 25 more at the door.

BOB: How about decorations, refreshments? *(They nod their heads)* Well, okay, that's fine. We're all set. Now let's really get to work tonight and finish up those last minute details.

PETE: And listen, gang, let's really give them something tomorrow night they can't get anywhere else—good clean entertainment. *(They disband and each continues his job)*

BOB: Let's go through that routine once more, Pete, to be sure we have it.

(Pete disappears off-stage and comes running back in a great hurry and stops before BOB)

PETE: Say, did you see a man go past here with a red tie, and white socks and a blue suit?

BOB: Did he have on a white tie, and a red suit and blue socks?

PETE: Yeah.

BOB: I didn't see him.

PETE: Which way did he go?

BOB: That way. *(He points left stage)*

PETE: Thanks. *(Runs off right)*

(Blackout while the group seat themselves informally about DICK who is seated on a low stool)

MICROPHONE VOICE: We will want our program to mean development mentally.

(Red spot illumines scene)

SKETS: The more you understand nature, the more you are going to benefit.

EVIE: The more you discover nature, the more it mystifies you!

CHUCK: I believe that life on earth began accidentally. I assume that there was matter to start with and life was created from a small cell.

DOROTHY: I don't really believe in God, but there isn't anything else to which we can credit our existence, so why not accept God?

JEAN: I have a personal God. I feel God in the presence of great beauty. I feel him in the presence of a great person or a great deed. I believe God is a person.

DICK: I've gone through all the philosophies stated here tonight. I believe in God. I believe I can find guidance in God. I believe absolutely in good will. I believe in prayer and immortality. I have one fundamental principle—always start with the best. The greatest failures in life are due to starting with the worst.

(Blackout, while group leaves stage and a basketball backdrop and basket, erected on a frame, are pulled out and placed center back stage)

MICROPHONE VOICE: We will want our program to mean development physically.

(Amber spot on this scene. Three boys in gym clothes come out passing and bouncing the ball. DICK follows and they give their attention to him)

DICK: Say, fellows, I've got some great news for you! The trustees have given us permission to start a league. I think between the Sunday school and youth groups we can get up about six teams. Some equipment has already been donated and we can make the rest of it ourselves. In a few months here we can have a real gym program set up!

(Blackout. The backdrop is removed and a rough wooden table and two chairs are placed center stage)

MICROPHONE VOICE: We want a program that will develop every talent and ability.

(Red spot comes up on group standing about crafts table. Some are working in leather, some are carving, and some are working in metal)

PETE: How do you tie this knot?

JEAN: I'll show you.

JOHN: Where do I go from here—after you finish tooling in the pattern?

BOB: *(Beginning to hammer a copper bowl loudly and singing even more loudly)* "Hi-ho, hi-ho, it's off to work we go!"

JOHN: Quiet! You're disturbing the genius.

JEAN: Well, kids, the time is up and we'll have to quit until next week this same time.

Be sure and be here on time because we're beginning the project that will train us to teach crafts at the Central Community House—and they need all they can get.

(Blackout. Table is removed, and three chairs are placed center stage)

MICROPHONE VOICE: We want a program that gives guidance in making important decisions.

(The amber spot reveals a young minister counseling an engaged couple)

REV. MR. RICHARDS: I'm glad I've had this chance to talk to you before your marriage. I've looked over your personality charts and I've discovered that there is just one thing you two need to watch. Both of you have a tendency to make hasty decisions. *(The couple laugh and nod their heads)* Now, if you'll watch that, and don't judge each other too quickly you'll save yourselves a lot of heartache. Thank you for coming, and believe me, I'm looking forward to seeing the bride tomorrow night as she comes down the aisle!

BOB: I'm looking forward to seeing her too! *(They all laugh)* Seriously, we certainly appreciate the opportunity of talking to someone who understands our needs and problems.

MR. RICHARDS: I hope you'll always feel free to come to me at any time. I want you to know that this church will always have a real interest in you and your family. *(They shake hands)*

(Blackout. The chairs are removed and a stained glass chapel window, standing as high as the stage, is placed at the center back. An altar table and a single candle are placed before it. Six young people kneel in rows, their backs to the audience as they face the altar, to indicate pews.)

MICROPHONE VOICE: We want a program that shall bring us, through all our living, closer to God.

(Red spot. JEAN, EVIE and DOROTHY in choir robes enter left stage and stand on either side of the altar. JEAN lights the candle.)

DOROTHY: *(Sings)* "The Blind Plowman" by Robert Coningsby Clarke

Part III

(The second curtain is closed. The blue spot comes up again on LETHARGY)

LETHARGY: But you haven't begun to solve the problems you have to face: economic injustice, the racial problems, war and peace. You're thinking only of yourselves!

THE SEARCHER: No, you're mistaken. I see it all now! I see clearly what can be done! We're thinking of the young men and women who will come out of our churches, of the clean, intelligent, honest men and

women who will have been trained to enter every walk of life. We know that only big people can face problems and find great answers. We're ready now to face our world!

LETHARGY: But wait. There's one thing more.

The task is too great. The burden too heavy. It asks too much of you. You haven't the courage. You aren't willing to give enough of yourself. You, after all, can do nothing. You will be afraid.

(During the following lines the red spot comes up slowly, the blue is gradually dimmed out)

THE SEARCHER: No, you are wrong. We will never lose faith nor be afraid. Look, look, the lantern—how beautifully it shines. Give it to me! I will keep it radiant and clean! With it I can find the Land of Freedom; with it I can light the world until brave men and women can look into each other's eyes and be unafraid.

LETHARGY: But I, too, started with a new lamp searching. I became lonely and the way seemed so long. "There is one way only to that new land, you know; down the banks of Labor and through the waters of Suffering. There is no other."

THE SEARCHER: "Is the water deep?"

LETHARGY: "Deep."

THE SEARCHER: "Is the floor worn?"

LETHARGY: "It is. Your foot may slip at any time, and you may be lost."

THE SEARCHER: "Have any crossed already?"

LETHARGY: "Some have tried."

THE SEARCHER: "Is there a track to show where the best fording is?"

LETHARGY: "It has to be made."

THE SEARCHER: "Then I will go."

LETHARGY: Silence, what do you hear?

THE SEARCHER: "I hear a sound of feet, a thousand times ten thousand and thousands of thousands, and they beat this way! They are the feet of those that shall follow me. I'll make a track to the water's edge. Where I stand now the ground will be beaten flat by ten thousand times ten thousand feet. Have you seen the locusts how they cross a stream? First one comes down to the water's edge, and it is swept away, and then another comes and then another, and at last with their bodies piled up a bridge is built and the rest pass over."

LETHARGY: "But of those that come first some are swept away and are heard of no more. Their bodies do not even build the bridge. What of that?"

THE SEARCHER: "They make a track to the waters' edge!"

LETHARGY: "And over that bridge which is built who will pass?"

THE SEARCHER: "The entire human race!"*

MICROPHONE: Ye are the light . . . of the world! Go, shine for me!

THE SEARCHER goes down the steps at the side of the stage holding high the lantern. Coming from the wings, right stage, the entire interpretative chorus move in a column. Their heads are up, their hands open; they follow THE SEARCHER and the LEADER OF THE SLAVES down the steps and out the main aisle of the auditorium.

The choir triumphantly sings "The Hallelujah Chorus" from Handel's Messiah.

* Lines in quotations adapted from "Three Dreams In A Desert" by Olive Schreiner. In *Dreams*, published by Little, Brown and Co., Boston.

What's Happening

❖ THE spring series of regional conferences in Children's Work were held in Denver, March 21-23, in Jackson, Michigan, April 25-27, and in Tulsa, Oklahoma, April 27-29. Over one hundred carefully chosen workers participated in each of the meetings, discussing ways of promoting children's work throughout the area and interpreting new resources and procedures to local churches.

❖ THE NEW EDUCATION FELLOWSHIP will meet at Ann Arbor, Michigan, July 6-12. Two thousand delegates from all parts of the world are expected. The Fellowship is an international organization of educators devoted to solving the problems of civilization by the improvement of education. It has 51 national sections in countries the world over and is represented in the United States by the Progressive Education Association. This summer's meeting will be the eighth international conference of the New Education Fellowship. The last was held in Cheltenham, England, in 1936.

❖ SEVEN CAMPS are now ready to receive the first group of conscientious objectors assigned to work of national importance in lieu of military service, according to an announcement by the National Service Board for Religious Objectors: About two thousand boys have been certified as being sincere in their opposition to service in the land and naval forces and will be sent to camps where they will contribute their services to the nation in ways that their conscience will permit. Mennonites represent the largest denominational group among the objectors, with nearly one-fourth of the total, but sixty-three different denominations are represented.

Religious groups are financing the maintenance, administration, educational and religious programs, in particular the American Friends Service Committee, the Mennonite Central Committee, the Brethren Service Committee, the Commission on the Conscientious Objectors of the Federal Council of Churches and other bodies. The Catholic Workers plan a camp in New Hampshire for Catholic conscientious objectors. Work programs will be under the technical direction of various governmental services.

❖ THE Rainbow Jubilee Convention of the International Society of Christian Endeavor will be held at Atlantic City, New Jersey, July 8-13. On the opening night International Youth's Distinguished Service Award will be made, the proceedings being broadcast internationally.

Personal Notes

❖ MR. THERON GIBSON, for many years a devoted lay leader in Christian education in Canada and the United States, died on April 27. He had been retired from active business for a number of years and spent his winters in California. He was taken ill while there and passed away soon after his return to his home in Toronto. Mr. Gibson was ac-

tive for many years in the work of the Ontario and Toronto Religious Education Councils and the Religious Education Council of Canada. He was a member of the International Council of Religious Education, elected by the quadrennial Convention. He was also active in the work of the World's Sunday School Association.

❖ REV. REX S. CLEMENTS, pastor of the Bryn Mawr Presbyterian Church, was elected recently to succeed Dr. Hugh T. Kerr as president of the Board of Christian Education of the Presbyterian Church, U.S.A. Dr. Clements is a graduate of Colgate University and Yale Divinity School, and has a Ph.D. from the University of Edinburgh. Dr. Kerr retires after eighteen years of outstanding service.

Coming Events

Meetings of Interest to Leaders
in Christian Education

JUNE

- 3-5 Canadian-American Fellowship Conference, Toronto
- 4-8 National Baptist Convention of American S.S. Congress, Chicago
- 5-9 General Synod, Reformed Church in America
- 9-10 Pacific Northwest Regional Conference, United Christian Adult Movement, Forest Grove, Oregon
- 11-13 Indiana State Convention, New Castle
- 13 Federal Council of Churches, Executive Committee, New York City
- 14 International Christian Education Convention of the Church of God, Anderson, Indiana
- 16-23 Central Atlantic Regional Conference, United Christian Adult Movement, Bridgewater, Virginia
- 17-22 National Baptist Convention, U.S.A., Sunday School and B.T.U. Congress, Houston, Texas
- 18-24 Annual Conference, Board of Christian Education, Church of the Brethren, La Verne, California
- 18 Quadrennial General Conference, Department of Christian Education, United Brethren in Christ, Rhodes Grove Camp Ground, near Chambersburg, Pennsylvania
- 23-26 National Conference on Christian Education, Evangelical and Reformed Church, Lakeside, Ohio
- 23-28 Christian Youth Council of North America, Estes Park, Colorado
- 23-July 3 Vermont School of Religious Education, Green Mountain Junior College, Poultney
- 29-July 5 Annual Meeting, Association of Council Secretaries, Lake Geneva, Wisconsin

JULY

- 5-12 Pacific Southwest United Youth Regional Conference, Camp Sierra, California
- 6-12 Western Great Lakes United Adult Regional Conference, Lake Wawasee, Indiana
- 7-18 Morris Summer Laboratory School, Morris, Minnesota
- 9-13 Southern United Youth Regional Conference, Blue Ridge, N.C.
- 16-20 International Congress on Christian Education, Mexico City, Mexico
- 19-26 Northeastern United Adult Regional Conference, Northfield, Massachusetts
- 20-27 Rocky Mountain United Youth Conference, Geneva Glen, Colorado
- 21-Aug. 1 Faribault Summer Laboratory School, Faribault, Minnesota
- 28-Aug. 1 Missouri Council Officers' Training Camp, Lake of Ozarks
- 28-Aug. 3 Rocky Mountain United Adult Conference, Geneva Glen, Colorado
- 28-Aug. 8 Cornell Summer School for Town and Country Ministers, Ithaca, New York
- 28-Aug. 9 Western New York Summer School of Christian Education, Silver Lake

State and County Council Happenings

❖ FOR TWELVE years an intensive system of weekday church schools has been in operation in the state of Virginia. There are classes this year in 213 communities, in thirty counties and cities. From the beginning classes have been conducted on the basis of released time and trained teachers have been employed.

The revised curriculum used in the Virginia schools will be published in seven mimeographed volumes—a separate volume for each grade, on or about September 1, 1941. An effort has been made to correlate the work, grade for grade, with the work of the public schools, and the aims and objectives of Christian education and the religious needs of pupils have been constantly kept in mind. The present revision represents an enlargement and improvement over any previous editions of the Virginia curriculum. The after-publication price will be \$1.50 for each of the seven volumes. A pre-publication price of \$5.00, is offered for the seven volumes and a supplementary volume of suggestions and comprehensive bibliography for use in high schools. Orders with cash should be sent at an early date to the Virginia Council of Religious Education, Inc., Box 307, Bridgewater, Virginia.

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Current Feature Films ★★★★★

Affectionately Yours (War.) Ralph Bellamy, Rita Hayworth, Dennis Morgan, Merle Oberon. *Farce*. Reporter returns from foreign assignment, resorts to variety of tricks to persuade ex-wife he will roam no more if she will remarry him. . . . Some costumes and scenes indicate a call for the League of Decency to resume its vigilance. Besides, film is *repetitious, talkative, inane*.

Citizen Kane (RKO) Dorothy Comingore, John Cotton, Everett Sloane, Ruth Warrick, Orson Welles. *Character study* of fabulously rich egoist who comes to wield unlimited power, yet never finds satisfaction, revealed as editor seeks key to his nature after his death. . . . Significance lies between the lines, with its discovery the task of the audience. Excellence is in *way* story is told; completely objective, yet revealing the man. *Unique, intelligent, sober, interesting throughout*.

M,Y

†**The Devil and Miss Jones** (RKO) Jean Arthur, Spring Byington, Charles Coburn, Robert Cummings. *Comedy*. Owner of big department store poses as clerk to discover ringleaders in union activity; ends up on picket line himself. . . . For once, labor leaders are shown as delightful people—but then, so is the owner, with management the villain. Essential thing is the sparkling comedy. *Deftly handled, light, amusing*.

M,Y

Ellery Queen's Penthouse Mystery (Col.) Ralph Bellamy, Margaret Lindsey. *Mystery*. Writer of detective tales joins secretary in solving murder of ventriloquist. . . . Resolution of plot depending on script writers rather than on logical development, this is a *very routine affair*.

A Girl, a Guy and a Gob (RKO) Lucille Ball, Geo. Murphy, Edward O'Brien. *Farce*. The girl is a stenographer, engaged to a sailor; he likes his job; her boss needs humanizing; and things work out hilariously. . . . Inconsequential—but, directed by Harold Lloyd, the rich variety of comic types and the spontaneity with which they are presented make this *good farce*.

M,Y,C

Invisible Ghost (Mono.) Bela Lugosi, Polly Ann Young. *Melodrama*. Whenever ex-wife returns to haunt him, otherwise sane man goes berserk, commits murder. . . . *Nothing whatever to recommend it*.

I Met a Murderer (Gamma—British made) Pamela Kellino, James Mason. *Drama*. Tortured by spiteful wife, farmer murders her; spends agonizing days in flight; glimpses happiness only as police close in on him. . . . Something of a psychological study of man whose ruling emotion, until his breakdown, has been love of the soil and animals. An unpleasant theme, but total effect is *untheatrical, sincere*.

M

The Lone Wolf Takes a Chance (Col.) Eric Blore, Warren William. *Melodrama*, in series based on Vance detective tales about reformed crook who outwits police to solve crimes. . . . No element of mystery; essential factor is simply bungling of police, which, in addition to being objectionable, makes film *repetitious, drawn-out*.

A Man Betrayed (Rep.) Frances Dee, John Wayne. *Melodrama*. Country lawyer comes to city to investigate friend's death; uncovers political alliance with crime. . . . An interesting premise, but film is so clut-

tered with details and awkwardly developed as to be *disappointing*.

These estimates are prepared by Independent Film Scores, a private reviewing service. Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Men of the F.B.I. (The March of Time) *Documentary*. A look at training of men for anti-espionage service, with hypothetical case solved. . . . Emphasizes that fight is against spies, saboteurs and "last but not least" against pseudo-liberals with their dangerous ideas. *Interesting as indicative of trends*.

M

Mr. District Attorney (Rep.) Peter Lorre, Dennis O'Keefe, Florence Rice. *Melodrama*. Undaunted by rebuffs and his own blunders, young lawyer brands city boss as thief. . . . Many turns of the plot are never made clear. *Amateurish*.

Mr. Dynamite (Univ.) Anne Gillis, Irene Hervey, Lloyd Nolan. *Detective*. A ball player, a lovely British spy, plus ruthless saboteurs using ventriloquist's show as cover for activities. . . . Compared with expert British spy melodramas to which we have become accustomed, this is stodgy, with many loose ends. *Mildly interesting*.

M,Y

Model Wife (Univ.) Joan Blondell, Lee Bowman, Dick Powell. *Comedy* which results when man and wife must keep marriage secret in order to hold jobs in same store. . . . A few spots of good farce, but film is spoiled by unfunny drinking sequences, by childish responses of characters to situations, and by a number of lines *not in good taste*.

Mozart (British film) Stephen Haggard, Victoria Hopper. *Biography, with music* by London Philharmonic Orchestra. Stresses domestic life of composer and his struggles against jealous rivals. . . . Parts reproducing music from composer's operas are excellent, but those telling the story of his life are sketchy, carelessly directed, talkative, badly recorded. *Only for the music*.

M

The New Teacher (Artkino; in Russian, with English titles) B. Chirkov, T. Makarova. *Drama*. Young man returns from Moscow to teach on his native collective farm; works for new school; falls in love with village girl. . . . Interesting as revealing new trend in Soviet films: romantic love as central theme. Many scenes reveal discerning humor; whole is *natural, unaffected, but a bit awkwardly done*.

M,Y

The Penalty (MGM) Edward Arnold, Lionel Barrymore, Gene Reynolds. *Melo-*

drama. Regeneration of gangster's son on being paroled to young farmer, with subsequent renunciation of father. . . . Values are eventually right, but so much of atmosphere is sordid and brutal total effect is *unpleasant*.

†**Penny Serenade** (Col.) Beulah Bondi, Edgar Buchanan, Irene Dunne, Cary Grant. *Drama*. Trials of married pair as their love is tested by financial reverses, loss of child; almost wrecked when tragedy follows their adoption of another. . . . Story interestingly set forth by flashbacks, with excellent direction and sincere performances giving a deep sense of reality to what might have been commonplace scenes. *Touching, real, human, rather tearful*.

M,Y

The Sea Wolf (War.) John Garfield, Alexander Knox, Ida Lupino, E. G. Robinson. *Melodrama*, based on Jack London tale about brutality aboard a ship bound on criminal voyage, captained by sadist whom writer, rescued from sea, analyzes as story proceeds. . . . Ably presented, and with effective atmosphere and suspense—but *horrid except for strong natures*.

M

That Hamilton Woman (UA) Vivien Leigh, Alan Mowbray, Laurence Olivier. *Historical romance*, recounting love affair of Lord Nelson and Lady Hamilton during Napoleonic wars, climaxed with Trafalgar, reproduced in miniature. . . . Frequent opportunities are seized to draw analogies to present strife and to justify defense of the British empire. *A faithful retelling of the notorious story, with propaganda liberally inserted*.

M

That Uncertain Feeling (UA) M. Douglas, Burgess Meredith, Merle Oberon. *Comedy*. Boredom in the life of fashionable couple is relieved when wife visits psychiatrist, meets young pianist also in need of emotional adjustment. . . . Drawn-out story frequently skirts the risqué, providing unsatisfactory setting for spots of really delightful satiric farce. *Ultra-sophisticated*.

M

Two Women (Paragon; in French, with English titles) P. Blanchar, B. Brunoy, A. Ducaux. *Drama* of the tragedy resulting from love of two women for one man, and the marriage of one to brutal smuggler. Set near the sea on French-Belgian border. . . . To American audiences, most interesting thing will probably be the setting and the village customs. Early portions are in best tradition of sensitive French film technique. Resolution of plot, however, is rather obscure, and sordid in spots. *Interesting, but certainly not enjoyable*.

M

What's Happening in Argentina (Julien Bryan film released by RKO) *Documentary* short setting forth Argentina's economic problem and probable attitude on world crisis. . . . Avoiding hysteria of similar "March of Time" releases, this is surprisingly *reasoned, inclusive*.

M,Y

Ziegfeld Girl (MGM) Judy Garland, Hedy Lamarr, James Stewart, Lana Turner. "Spectacles" from several "Follies," with background of personal experiences of three girls among those chosen for one edition. . . . Performances good, but the whole is for the most part dull. *Surfeited with splendor*.

M

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

Hawaii—1 reel (15 min.) Silent 16mm.
Kodachrome Rental \$1.00

This is a reportorial type of film which includes some beautiful natural color scenes of Hawaiian life. There are some interesting scenes of missionary activity with particular emphasis on a vacation church school for small children. While the project is Methodist, the material is of such a general nature that it will be found acceptable for use by all denominations. For use with mission study groups, church and vacation school classes, and young people's meetings.

CONTENT: *Good* TECHNICAL QUALITY: *Fair*
Available from Methodist Board of Missions, 150 Fifth Avenue, New York, N.Y.

A Certain Nobleman—2 reels (22 min.)
16mm. Sound, Rental \$6.00.¹

This film is based on the incident narrated in John 4:46-53. The film creates the character of a slave who is the tutor of the nobleman's son. The slave having heard Jesus preach has accepted him as Master. When he begins to teach the other slaves the words of Jesus, the nobleman orders him punished. When the nobleman's son falls dangerously ill and the local sorcerer fails to heal him, the slave finally convinces the nobleman that the only hope for the boy's recovery lies in the healing powers of Jesus. Thereupon the nobleman seeks Jesus in a nearby village. He remains dubious of Jesus' power until he sees him heal a wild looking maniac. Then the nobleman makes his plea for his son's life which is granted.

The emphasis on the miraculous will appeal to some more than to others. Some of the actors speak with an Oklahoma drawl. While some will feel this is a little out of place in a biblical film, others will likely feel that it contributes to a feeling for the reality of the characters. The scene of the maniac will detract from the usability of the film with younger children, but aside from this the picture is suitable for all age levels where the Bible story would be used. The costumes and scenes are reasonably authentic. A study guide for use with the film is available for 25c.

STORY TREATMENT: *Good*. TECHNICAL QUALITY: *Excellent*.

¹ The film may be rented from Master Films, 6260 Romaine Street, Hollywood, California, and Bell and Howell, 1801 Larchmont Avenue, Chicago, Illinois.

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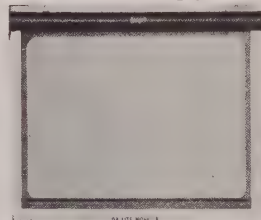
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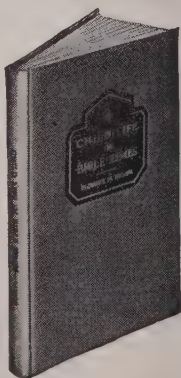
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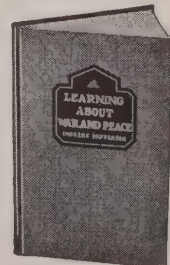


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Published from January 15 to April 15, 1941

FORTY-FOUR very recent publications are announced in this bibliography by the Department of Research. They come from twenty publishers, and include curriculum, leadership, and general program materials. They are called to your attention long enough before the opening of the new church year in the fall to give leaders ample time to think through their programs and to decide how they may utilize some of these newer materials, as they outline plans for the year to come.

Editors and publishers cooperate with the Department of Research in bringing these lists to you quarterly. The first bibliography in this series appeared in the December 1938 issue of the *International Journal of Religious Education*. Others have followed regularly since then in the March, June, September, and December numbers. Back issues of the JOURNAL may be ordered at 15 cents per copy.

I. Religious Education of Children

A. Beginners, Primary Children, Juniors

*LEIGH, A. *Glory Be to God*. New York, Macmillan Company, 1940. 64 p. Boards, \$.75.

Short stories, based on life of Christ, for children from five to nine. Eight full-color plates by Elsie Anna Wood and numerous illustrations in black and white.

LEWIS, HAZEL A. *Knowing Children Better*. Philadelphia, Westminster Press, 1941. 80 p. \$.35.

A First Series leadership education text presenting simple and practical elementary study of the nature of children of beginner, primary, and junior ages—why they think and act as they do.

B. Primary Children

ATHY, MARION POPPEN. *Going to School*. Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1941.

Ninth primary weekday unit, in *Children of the Church Series*, which makes use of children's school experiences to build a growing appreciation of Christian living and ways it can be enhanced. Complete helps for the leader.

BETHANY GRADED LESSON SERIES. First Year, Spring Quarter. Margaret M. Clemens, *Springtime in Jesus' Land and Ours, God's Children Everywhere, Children of the Bible*. Primary Bible Leaflet, 13 four-page leaflets, \$.10. Primary Teacher's Quarterly, 144 p., \$.30. Activity Materials, \$.12 a set. St. Louis, Christian Board of Publication, 1941.

GRADED LESSON SERIES. Year III, Part 11. Elizabeth Cringen Gardner, *Helping in God's World*. Primary Bible Lessons, 13 four-page leaflets, \$.16. Primary Handwork Booklet, 15 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

* Printed during preceding period.

C. Juniors

FENNER, MABEL B. *Junior Citizens*. Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1941.

Ninth junior weekday unit, in *Children of the Church Series*, which inculcates appreciation of Christian statesmanship and patriotism as these qualities affect the lives of juniors. Complete helps for the leader.

GRADED LESSON SERIES. Year III, Part 11. Ailsa Little, *Building a Christian World*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1941.

*JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 3, No. 2. Elizabeth D. Hodges. Unit III, *Trailmakers of the Christian Church*. Unit IV, *Learning About Our Church*. Kansas City, Missouri, Nazarene Publishing House, 1940. 40 p. \$.15.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 3, No. 3. Elizabeth D. Hodges. Unit V, *Learning to Worship*. Unit VI, *Learning to Live for God*. Kansas City, Missouri, Nazarene Publishing House, 1941. 40 p. \$.15.

McCAVRAN, GRACE W. *We Gather Together*. New York, Friendship Press, 1941. 121 p. Cloth, \$1.00; paper, \$.60.

Reading book for grades four, five, and six. Twelve stories picturing Christian people at worship in different parts of the world. The book is illustrated. Words and music of hymns from other lands are included.

MEANS, FLORENCE CRANNEL. *Children of the Promise*. New York, Friendship Press, 1941. 119 p. Cloth, \$1.00; paper, \$.60.

Presents Jewish-Christian relationships in a group of sixth-grade children of different races and religions, so that a new understanding of the Jewish race results. Gives a clear picture of many of the Jewish customs.

II. Religious Education of Children, Young People

A. Primary Children, Juniors, Intermediates

ROHRBOUGH, LYNN, editor. *Handy, Kit J. Children's Play*. Delaware, Ohio, Co-operative Recreation Service, 1941. 26 p. \$.25.

Collection of games, stunts and songs for children six to twelve years of age. Punched for loose-leaf use.

B. Juniors, Intermediates

JENNESS, MARY. *We Explore the Prophets*. Pupil's Work Book, 135 p., \$.70. *Procedure Guide*, 22 p., \$.20. New York, Morehouse-Gorham Company, 1941.

Work book on problems of every-day living today, based on the prophets of yesterday. Background material for this course is the book of stories, of the prophets by same author, *Men Who Stood Alone*. The teacher's guide includes key to quizzes in the work book.

WOLF, IDA LEE. *The Magic Ring and Other Stories*. Cincinnati, Standard Publishing Company, 1941. 196 p. Cloth, \$1.25.

Thirty original short stories for juniors and intermediates. Prepared primarily as a help to Sunday school teachers, but suitable for children themselves also.

C. Juniors, Intermediates, Seniors

BAINTON, ROLAND H. *The Church of Our Fathers*. New York, Charles Scribner's Sons, 1941. 248 p. Cloth, \$2.50.

In this history, the story of the Church from earliest to modern times comes alive again in all its historic drama.

LEWIS, NELLIE M. *Boys and Girls at Play*. Toronto, National Children's Work Board, Religious Education Council of Canada, 1940. 95 p. Cloth, \$.75, cash with orders.

Intended for boys and girls from nine to fifteen years of age, although usable with older groups. Includes active and quiet games, puzzles and programs of games for special theme parties.

III. Religious Education of Young People

A. Intermediates

GRADED LESSON SERIES. Year III, Part 11. Harvey G. Forster, *Adventurous Lives*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

McMASTER, VERNON. *I Prepare for Confirmation*. Pupil's Book, 70 p., \$.60, 1941. Leader's Guide, 9 p., \$.15, 1940. Louisville, Kentucky, Cloister Press.

A course to be used in the preparation of boys and girls for confirmation in the Episcopal Church. Its purpose is to help them to understand what confirmation is; responsibilities and privileges of church membership; and to familiarize them with the Prayer Book, which they will use in the worship of the Church. The Pupil's Book is illustrated.

MINARD, HERBERT L., editor. *A Manual for Leaders of Intermediates*. St. Louis, Christian Board of Publication, revised, 1941. 96 p. \$.50.

Designed to serve all leaders of intermediates in the Church. Provides guidance for planning and carrying out a comprehensive program for intermediates.

SHANNON, MARTHA BAYLY. *The Songs of Christmas*. Boston, Baker's Plays, 1941. 21 p. \$.35.

The entire outline of song and story may be augmented or diminished if desired. It is an easy matter to cut any carol and the story concerning it, or to give the tradition surrounding a carol not included and present a tableau dramatizing the story of that carol. Originally published in *International Journal*.

B. Intermediates, Seniors, Young People

Activities in Alcohol Education. Washington, D.C., Allied Youth, Inc., National Education Association Building, 1941. 22 p. \$.25.

A guide for monthly educational meetings of Allied Youth Posts (and other youth

groups), most of which are officially sponsored by public high schools to carry on a progressive type of alcohol education and related forms of character training. Deals with original types of games and outings, and the month-by-month correlation of recreation with educational programs.

C. Seniors

BAKER, RICHARD TERRILL. *The Seed and the Soil*. New York, Friendship Press, 1941. 180 p. Cloth, \$1.00; paper, \$.60.

Reading book for seniors. Diagnoses what is wrong with society today. Sees how man has learned to live in larger groups, but has refused to grow further into a world order. But points out that Christians are working for a world community of mankind.

**Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance. Bibliography.* National Association of Biblical Instructors, care of N. E. Rivenburg, corresponding secretary, 1425 Snyder Avenue, Philadelphia, Pennsylvania, revised, 1940. \$.25; ten copies or more, \$.20 each.

Purpose: to enable students to know principal narratives and personalities of the Bible in their historical settings; to lead to feeling of inspiration of biblical masterpieces; to provide foundation in Judaism and Christianity for preparatory and secondary school students.

GRADED LESSON SERIES. Year III, Part 11. J. Russell Harris. *The Ten Commandments and the Teachings of Jesus*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

MORRILL, GUY L. *More Stewardship Stories*. New York, Harper and Brothers, 1941. 96 p. \$.65.

A series of stories and programs adaptable for church use. It also contains hymns and poems.

SEARLE, ROBERT W. *Author of Liberty*. New York, Friendship Press, 1941. 147 p. Cloth, \$1.00; paper, \$.60.

Believing American democracy is based upon sanctity of individual, Dr. Searle recounts stories of individuals who have not shared in the equality promised by the Constitution. These reflect problems which Christianity must face in conserving democratic ideals. Each story is followed by questions to stimulate thinking. Reading book for seniors.

WALLACE, LUCILLE. *Friendship Heights*. Philadelphia, Board of Christian Education, Presbyterian Church in the U.S.A., 1941. 48 p. \$.30.

An elective and summer conference course for seniors on boy and girl relationships.

D. Seniors, Young People

HIMBER, CHARLOTTE. *Meet the Gang*. New York, Association Press, 1941. 72 p. \$.50.

A manual of work with underprivileged young people, based on a survey of Young Men's Christian Association work, and digest of the best available literature. Outlines specific policies for increasing service by religious and social work agencies. Written for the club leader and supervisor.

LOTZ, PHILIP HENRY, editor. *Founders of Christian Movements*. Vol. III. Creative Personalities. New York, Association Press, 1941. 160 p. Cloth, \$1.25.

June, 1941

Brings together stories of men of conviction who founded new Christian movements and communions. Includes questions for discussion and further reading. For upper high school and college-age young people.

STEINHAUS, ARTHUR H., and GRUNDERMAN, FLORENCE M. *Tobacco and Health*. New York, Association Press, 1941. 48 p. \$.35.

Brings together important findings of research. The range is from the effects of smoking on heartbeat to the famous Johns Hopkins studies on life expectancy. Includes questions for discussion.

E. Young People

CHEVERTON, CECIL F. *The Bible and Social Living*. Volume IV, "Bible Spokesmen for God." St. Louis, Christian Board of Publication, 1941. 96 p. \$.25.

The last volume in this series of four elective units for young people. Includes resource materials, explanation of Scripture, and discussion questions, with a section giving guidance for the teacher.

IV. Religious Education of Young People, Adults

A. Seniors, Young People, Adults

AVERRILL, ESTHER C. *Be a Good Neighbor*. Boston, Baker's Plays, 1941. 32 p. \$.35.

Life in a double house is one series of misunderstandings for the two families. The policeman proves to them that it is one thing to have religion and another to practice it.

BARNES, ROSWELL P. *A Christian Imperative, Our Contribution to World Order*. New York, Friendship Press, 1941. 180 p. Cloth, \$1.00; paper, \$.60.

Picture of the present chaos, and an analysis of the disastrous anti-social and destructive aspects of human behavior leading to it. Describes contribution Christians must make to a new world order.

*ROHRBOUGH, LYNN, editor. *The Handy Play Party Book*. Delaware, Ohio, Co-operative Recreation Service, 1940. 170 p. \$1.00.

A flexibly bound set of rhythmic games and songs for young people and adults. Eighty American play party games; easy folk dances; selected folk songs. Pocket size.

B. Young People, Adults

*BURDICK, MARJORIE J. *Church Symbolism*. Boston, Chapman and Grimes, Inc., 1940. 32 p. \$.25.

To increase interest in and further study of church symbolism, in order to make worship more meaningful.

DONLEVY, E. HARRIETT. *Dream Toward Bethlehem*. Boston, Baker's Plays, 1941. 21 p. \$.35.

Groups of people, including the Holy Family, are on their way to Bethlehem to be listed. Among them is a prince, journeying with his retinue, who stops along the roadside to rest. His dreams change the mood in which he continues on his way to Bethlehem.

HOLT, ARTHUR E. *Christian Roots of Democracy in America*. New York, Friendship Press, 1941. 187 p. Cloth, \$1.00; paper, \$.60.

Beginning with early teachings of the Christian religion and the Old Testament, traces growth of democratic principle, particularly in America, and shows relationship between home mission enterprise and the

rooting of a sound democracy in our national life. States distinctive mission of the church today.

WARD, J. W. G. *The God We Need*. Philadelphia, Westminster Press, 1941. 160 p. \$.50.

An adult elective course for thirteen sessions, presenting a discussion of certain articles in the Brief Statement of the Reformed Faith. For older young people and adults.

V. Religious Education of Adults

ALLAN, DOROTHY C. *Christmas Trees for Sale*. Boston, Baker's Plays, 1941. 23 p. \$.35.

A knock on the door and the entrance of an old man, a seller of Christmas trees, heralds the coming of a new life for the Mason family.

A Guide to Community Coordination. Los Angeles, Coordinating Councils, Inc., 145 West 12th Street, 1941. 21, vii p. \$.25.

A manual for guiding coordinating, community and neighborhood councils in cities and towns under twenty-five hundred in population. Prepared by Kenneth S. Beam, Executive Secretary of Coordinating Councils, Inc., with the assistance of a committee.

KILROE, FRANCES. *After Munich*. Boston, Baker's Plays, 1941. 53 p. Royalty, \$5.00. \$.35.

A documentary play which reflects keenly the troubled background of the world today. Is a story of a woman who fought and lost against a stronger force than she could battle.

MCLEAN, ROBERT N. *Christianity's Compelling Conviction*. Philadelphia, Westminster Press, 1941. 72 p. \$.30.

An adult elective for six sessions, seeking to recover the first century Christian conviction which made the Christian Church essentially a missionary institution.

The Superintendent's Manual. Toronto, Leadership Training Committee, Religious Education Council of Canada, 1940. 61 p. \$.40, cash with orders.

Gives an outline of the main problems dealt with by superintendents of Sunday schools. Equally suitable as a textbook for study by workers in all departments.

VI. Recreation

Fun and Folk Songs. Philadelphia, Westminster Press, 1941. 32 p. \$.15.

Offers a wide variety of American and European songs that may be used by people of all ages for fun and group fellowship, especially adapted to summer conferences, camps, churches and community groups.

Journals for Leaders

Write to your denominational board for information concerning journals for teachers and leaders. Limited space prevents our including them in these quarterly lists.

Regular Graded Lesson Series

These quarterly lists of graded curriculum, leadership, and general program materials include references to new units in the regular graded lesson series. Descriptive leaflets concerning these series as a whole may be secured without charge from the publishers.

New Books

Living Prayerfully. By Kirby Page. New York, Farrar & Rinehart, Inc., 1941. 523 p. \$2.00.

This volume scarcely needs a review since most *Journal* readers know Kirby Page and have found value in his previous books, *Living Creatively*, *Living Courageously*, and *Living Triumphantly*.

This book is opened by vivid word pictures depicting the situations and problems confronted by twenty types of individuals living under first century totalitarianism. The message of Jesus is forcefully presented in the setting of the clashes and problems of today.

In the third chapter of this book he attempts to outline the spiritual stimuli needed if we are to picture the procedure of God and to follow Jesus' way of living. Through rich and varied prose and poetry, the reader is led to the following seven elements in prayer: awe and adoration, praise and thanksgiving, contrition and confession, aspiration and commitment, petition and intercession, communion and fellowship, and social action.

The major portion of the book, about 400 pages, is devoted to a cycle of "spiritual stimuli" for 100 days. Four pages of carefully selected prose and poetry are organized in a purposeful way with the overtones running through them of the seven elements mentioned above.

This book should be very helpful for individual or group reading and study and also as a source book for materials to be used as stimuli for spiritual living in these days.

M. L. P.

Christian Realism. By John C. Bennett. New York, Charles Scribner's Sons, 1941. 198 p. \$2.00.

John Bennett's *Christian Realism*, a Religious Book Club selection, is a timely and helpful book. In it Bennett continues his sane effort for an "American" theology, corrected by the insights of Barthianism but not dominated by it. He wants a faith grounded in the Bible but not in the obscurantist "Word of God" of the extreme Barthians. He warns against the tendency in some quarters to throw overboard the real gains of the critical methods which science has given us and makes a strong case for "the critical temper that is the most clearly valid element in Liberalism." Bennett emphasizes the importance of the Jesus of history. "I believe," he says, "that this tendency to neglect the Jesus of history threatens Christianity with a great perversion." This is a simple, sincere and convincing book, well worth reading.

H. J. S.

American Universities and Colleges. By Clarence Stephen Marsh. Washington, D.C., American Council on Education, 1940. 1120 p. \$4.00.

This reference "library" on higher education is the fourth in this series published quadrennially. The first part is devoted to a comprehensive yet concise interpretation

of trends in American higher education, including both graduate and professional schools. It presents a list of accredited professional institutions in various fields, and provides information for foreign students.

It gives, in part two, authoritative data regarding 725 accredited colleges and universities, including information regarding such as the following: requirements, fees, departments and staff, degrees, library and publications.

The appendices include: a brief description of the American Council on Education, with a list of its constituent members, a list of regional and functional educational associations, with their members, a description of the scope of the work of the Library of Congress, with an indication of the service it renders, an academic costume code, a list of colleges exclusively for men or for women, and a geographical classification of the 725 colleges and universities appearing in part two.

This reference work will prove invaluable to counselors of college students, college administrators, high school principals, and public libraries.

W. E. D.

The Religions of Democracy. By Louis Finkelstein, J. Elliot Ross, William Adams Brown. New York, Devin-Adair Company, 1941. 241 p. \$2.00.

In this symposium, leaders in their respective fields present in a concise yet comprehensive manner interpretations of the three faiths—Judaism, Catholicism, and Protestantism. They deal with each in a way to make members of other faiths more tolerant. They point out common principles, but do not underestimate the differences. It is their thought that by so doing, they may help to bring about the understanding necessary to promote mutual appreciation and intelligent cooperation in our democracy where the worth of the individual is important. In this period of stress, it would be well for Americans to peruse this readable volume, and so to become more adequately equipped to guard the rights of all.

W. E. D.

Candles in the Wind. By Allan Knight Chalmers. New York, Charles Scribner's Sons, 1941. 224 p. \$2.00.

A series of meditations on the living of the Christian life. The theme of the religious life as light, the principle of creation, runs through the book. This life too often flickers and dies as a candle flame when the winds of difficulty and tragedy blow, but the aim of these chapters is to show what it means to live the Christian life and to give strength to those who would live it, not that they may be martyrs to an idea but creators, in helping to build "our Father's world." "A candle in the wind is not enough. We must be at the least a torch which goes not out."

L. H.

You Can Be Happily Married. By Gilbert Appelhof, Jr. New York, Macmillan

Company, 1941. 218 p. \$2.00.

A manual for those looking forward to marriage, prepared by an Episcopal clergyman on the basis of wide experience in premarital counseling. The language is simple and non-technical. Subjects treated are: courtship, the engagement period, pre-wedding arrangements, the marriage service, the honeymoon, information regarding sexual relationships and harmony therein, family planning (spacing of children), the baby's arrival, such family factors as income, health, hobbies, petty annoyances. The point of view throughout is specifically Christian, and at the same time fully in accord with mental hygiene, an intelligent, frank attitude toward sex, and appreciative of the many and complex factors which make for successful marriage.

H. C. M.

Education for Family Life. Washington, D.C., American Association of School Administrators, 1941. 368 p. \$2.00.

An interpretation of the responsibility of public education for providing a much more adequate program of family life education than is commonly being done. The services of the family to persons and society; the changes, opportunities, and difficulties faced by the modern family; the school's responsibility to support and help the family as well as to expect support from it; the program needed for each age-group and for adults are fully treated. Notable is the appreciation of spiritual values. A directory of agencies and a classified bibliography are included. While written for public school leaders, it is well worth reading by religious educators.

H. C. M.

The Soviet Power. The Socialist Sixth of the World. By Hewlett Johnson. New York, International Publishers, 1940. 352 p. 35 cents.

If even half the amazing record of Soviet achievement here set forth is true, then the new world of tomorrow is evidently being founded in Russia. The Dean of Canterbury writes out of first hand observation, and a life of experience which promises an accurate and balanced account. Whatever may be one's attitude toward Socialism, he had better put the reports given in this volume over against the impressions he has gained from a capitalist controlled press which evidently has not told the whole story.

The Fold-Ups. Art Metal Work with a Stick. By Louis J. Haas. White Plains, New York, Louis J. Haas, 3 Gedney Terrace, 1941. 51 p. \$.75.

Persons who enjoy doing craft work in leisure moments will find this new fold-up technique a splendid introduction to more advanced art metal work. The author describes first the very few tools needed, some of which may be made, and the basic principles of procedure. His detailed illustrations, showing steps in the process of making a number of articles, are designed for self-

instruction. His problems for construction become progressively more difficult.

Sunday School Work in South Africa.
By John G. Birch, editor and compiler. South African National Sunday School Association, P.O. Box 17, Port Elizabeth, 1940. 224 p. \$75.

A report of the twenty-fifth Annual Sunday School Convention in South Africa, including a history of the growth of the Sunday school movement among ten and a half million people.

Books Received

*THE ALTAR HOUR, by Philip Henry Lotz. Christian Board of Publication. \$2.00.
†CHRISTIAN REALISM, by John C. Bennett. Scribner's. \$2.00.

*CHRISTIAN ROOTS OF DEMOCRACY IN AMERICA, by Arthur E. Holt. Friendship. \$1.00.

*CURRENT RELIGIOUS THOUGHT, by Charles S. MacFarland. Revell. \$1.50.

†EDUCATION FOR FAMILY LIFE. American Association of School Administrators. \$2.00.

*AN ENLIGHTENED CONSCIENCE, by Irl Goldwin Whitchurch. Harper. \$2.50.

EZEKIEL SPEAKS TODAY, by Ishmerai. A Critical Analysis of the Prophecy of Ezekiel in the Light of Modern Events. The Writer, Inc. \$2.00.

†THE FOLD-UPS: ART METAL WORK WITH A STICK, by Louis J. Haas. Louis J. Haas. \$75.

*GOD, SOME CONVERSATIONS, by Johann Gottfried Herder. Oskar Piest. \$2.50.

*HANDBOOK FOR YOUTH, by Merle Colby. Duell, Sloan and Pearce, Inc. \$2.50.

*HOW SHALL I SAY IT? by Ross H. Stover. Muhlenberg. \$1.00.

*LEADERS IN EDUCATION, edited by J. McKeen Cattell, et al. Second Edition. Science. \$12.00.

†LIVING PRAYERFULLY, Kirby Page. Farrar and Rinehart. \$2.00.

*OUR FREEDOMS SERIES, by Chester S. Williams and John W. Studebaker. FAIR TRIAL. \$48. LIBERTY OF THE PRESS. \$48. RELIGIOUS LIBERTY. \$48. RIGHT OF FREE SPEECH. \$48. THE RIGHTS WE DEFEND. \$48. TEACHING DEMOCRACY. A Teachers' Manual. Row, Peterson and Company.

*THE ORIGINS OF THE BIBLE, Theodore Gerald Soares. Harper. \$2.50.

†THE RELIGIONS OF DEMOCRACY, by Louis Finkelstein, et al. Devin-Adair. \$2.00.

*TEACHING MATERIALS ON THE DEFENSE OF DEMOCRACY. CURRENT DOCUMENTS ON DEMOCRACY. 44 p. HOW MAY WE DEFEND DEMOCRACY? 52 p. HOW YOU CAN STRENGTHEN DEMOCRACY. 16 p. OUR DEMOCRACY. 39 p. THE SCHOOL: AN ARSENAL FOR DEMOCRACY. 12 p. SUGGESTIONS FOR TEACHING AMERICAN HISTORY IN THE PRESENT EMERGENCY. 12 p. Educational Policies Commission.

THE TERRIBLE CRYSTAL. Studies in Kierkegaard and Modern Christianity, by M. Channing-Pearce. Oxford University Press. \$2.50.

THE TOUCH OF LIFE. Brief talks on what matters most, by Frank S. Hackett. Harper. \$1.25.

THE TRAINING OF MEN IN THE CHRISTIAN TRADITION, by Howard Tillman Kuist. Reprint. *Union Seminary Review*, 1941. \$15.

*WINDOWS OF WORSHIP. Christian Education Press.

†YOU CAN BE HAPPILY MARRIED, by Gilbert Appelhof, Jr. Macmillan. \$2.00.

*THE YOUTH PROBLEM AND THE EDUCATION OF THE CATHOLIC GIRL, by Sister Aimee Ely. Catholic University of America. \$1.50.

Pamphlets on current social issues are noted in quarterly issues of the *Journal*.

*To be reviewed.

†Reviewed in this issue.

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The Journal this Month

THE PAGEANT herein "The Living Lantern," was thought by many to be the high point of the Ohio United Youth Conference last fall. It is particularly appropriate for presentation by interdenominational groups, either at state conventions or at union gatherings within the community. It might well be used as one of the features of Religious Education Week the last part of September. The voice of youth is represented in this issue also by two stimulating articles.

One of Us

MR. MUNRO has beautiful gray hair and a stream-lined mind. He says his best times for thinking are at 3:00 A.M. and in church on Sundays, but his average is high all through the week.



He came to the International Council in 1929 to take charge of the Toronto Convention. He has stayed on as Director of Adult Work and in several other capacities, which now include being in charge of the Advance in Christian Education and executive secretary of the Committee on the Christian Family. He is also secretary of the Joint Committee on the Christian Family which includes other interdenominational organizations. He loves to plan intricate series of meetings.

Mr. Munro belongs to the fellowship of the Disciples of Christ. He has been minister of every type of church, from open country to the down-town city church. He founded and edited the *Bethany Church School Guide* and at the same time directed the leadership training work for the Disciples. Before that he was a teacher of philosophy and religious education in Spokane and Oklahoma Universities. He has written a number of books, among them: *The Pastor and Religious Education*, *The Director of Religious Education*, *The Church as a School*, and *Christian Education in Your Church*.

What are your plans for the summer months in the church school? "A Vacation Journey Through Palestine" is the ingenious plan of one school. We should like to learn of others.

Dr. Hayward's prayer "On the Open Road" has a personal appropriateness, as on the day after turning in this copy he started on a motor trip to California, where he will remain until the middle of September. He is the first recipient of a partial "sabbatical leave" being granted each year to one member of the staff of the International Council of Religious Education.

HARRY C. MUNRO

The private life of Mr. Munro has been unusually interesting. His parents were home-steaders in Northern Michigan and their six children grew up to be ardent church workers. He was late in starting to college and got married during his Freshman year. By the time he graduated he had paid all college and domestic expenses through preaching and scholarship prizes. He spent two years in Alaska, making a survey to determine whether the Disciples should establish permanent work there. He advised them not to, because Alaska was already overchurched and the population was shifting. His wife joined him in Alaska with their two children, the youngest one only six weeks old. They now have three talented daughters, two sons (one of them adopted) and two grandchildren. Mrs. Munro writes lesson courses and directs a choir when not looking after the family.

The Munros have a workshop in their basement, where Mr. Munro is always making things, such as furniture. One year he invented and built a collapsible trailer with which the family took its summer vacation. He is now at work supervising and taking part in the building of a country home. In the summer he has been known to wear golf trousers, a purple shirt, and a red tie.

Mr. Munro writes as rapidly and effectively as he does everything else and is a valued frequent contributor to the *Journal*. In this number he has taken his turn as writer of the Meditations.

The Cover Picture

EUGENE BURNAND, a Swiss artist of the last century, did a series of paintings on the parables of Jesus. Of unusual interest is this one on the parable of the talents. The master faces his three servants, to each of whom he has entrusted a portion of his goods. The two in front meet him eagerly and unafraid. To the best of their separate abilities they have increased the worth of the goods given them. The lazy servant waits in the background, with nothing to show for the period during which he was in possession of a treasure. According to the dictionary, the use of "talent" in the sense of mental ability comes directly from this parable.

Brevities

ALTHOUGH illiteracy among Negroes in the United States in 1930 was six times as great as among whites, there is the hopeful fact that illiteracy among them declined from 571 in a thousand in 1890 to 114 in 1936. . . . Church leaders who read public education literature should be aware that the American Association of School Administrators is merely a new name for what we long have known as the Department of Superintendence of the National Education Association. . . . In a typical region of one denomination it was found that fifty per cent of the members were in churches that gave nothing to the college program of the denomination. . . . The American Bible Society has issued, on the average, four complete or partial copies of Scripture every minute, day and night, for 125 years, it was announced at the celebration of the 125th anniversary of the Society in May this year.

Another Play Next Month

AN UNUSUAL PLAY, "No Pleasant Bread," by Mary Dickerson Bangham, will be published in the July-August number of the *Journal*. It calls for an all-Negro cast. It presents some of the difficulties facing a cultured and talented Negro family in a normal American community. Combining humor, pathos and idealism, it would help to promote friendliness between the races if presented, on request, to white churches by groups of Negro actors.

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Some of the Chapters: THE BEGINNINGS OF THE OLD TESTAMENT. THE LAW AND THE PROPHETS. THE COMPLETION OF THE OLD TESTAMENT. THE APOCRYPHA. THE FIRST NEW TESTAMENT. THE BIBLE IN GREEK, LATIN, GERMAN AND ENGLISH. MANUSCRIPT DISCOVERIES AND PRIVATE TRANSLATIONS. THE GREEK PAPYRI AND THE MODERN SPEECH TRANSLATIONS. \$1.50

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